

BS

1193

.M3

OLD TESTAMENT  
LITERATURE

LIBRARY OF CONGRESS.

Chap. BS Copyright No. 1193

Shelf M3

UNITED STATES OF AMERICA.









NEW YORK TRAINING SCHOOL FOR DEACONESSES

---

# OLD TESTAMENT LITERATURE

NEW YORK

1900

TWO COPIES RECEIVED,

LIBRARY OF CONGRESS  
JUL 16 1900  
MAR 23 1900  
Register of Copyrights.

BS1193  
M3

60074

COPYRIGHT, 1900

BY

HASLETT McKIM

The Knickerbocker Press, New York

SECOND COPY.

5548  
Mar. 1,  
1900.



## ABBREVIATIONS.

ASS = *Song of Solomon*. By W. F. Adeney (Expositor's Bible). 1875.

BB = *Book by Book*. London, 1892.

BD = *Smith's Bible Dictionary*. Amer. Ed., 1868-70. In part, second edition, London, 1893.

BE = *Book of Ecclesiastes*. By Samuel Cox (Expositor's Bible). Second edition, 1898.

BT = *Book of the Twelve Prophets*. By G. A. Smith (Expositor's Bible). 1896-98.

BW = *Biblical World*. Chicago, 1893-

C = *Cohleth' (Book of Ecclesiastes)*. By C. D. Ginsburg. London, 1861.

CB = *Cambridge Bible for Schools*.

CC = *Cambridge Companion to the Bible*, 1893. (For large-type edition, [ ]).

COT = *Canon of the Old Testament*. By H. E. Ryle. London, 1892.

DB = *Dictionary of the Bible*. Edited by James Hastings. 1898-

DL = *Divine Library of the Old Testament*. By A. F. Kirkpatrick. London, 1891.

DP = *Doctrine of the Prophets*. By same. London, 1892.

E = *Expositor*. London, 1875-

ET = *Expository Times*. Edinburgh, 1890-

GSS = *Song of Songs*. By C. D. Ginsburg. London, 1857.

HI = *History of Interpretation*. By F. W. Farrar (*Bampt. Lectures*). 1886.

IB = *How God Inspired the Bible*. By J. Paterson Smyth. 1892. Third edition (1898) quoted in [ ].

LE = *Lectures on Ecclesiastes*. By G. G. Bradley. 1885. Second edition (1898) in [ ].

LI = *Inspiration*. By W. Sanday (*Bampt. Lectures*). 1893.

## Abbreviations.

LOT = *Introduction to Literature of the Old Testament*. By S. R. Driver. Second edition. 1891.

MP = *Minor Prophets*. By F. W. Farrar. New York. [n. d.]

OD = *Old Documents and the New Bible*. By J. Paterson Smyth. New York. [n. d.]

OTJC = *Old Testament in the Jewish Church*. By W. Robertson Smith. Second edition. London, 1892.

PI = *Prophets of Israel*. By late W. Robertson Smith. New edition. London, 1895.

TC = *Teaching of Christ*. By Bishop Moorhouse. London, 1891.

# OLD TESTAMENT LITERATURE.

## TEXT.

**I. Textual Criticism.** (1) At first sight might appear that field for such criticism very limited as to Old Testament. Why? (2) How far back do existing Old Testament MSS. go? (3) Popular explanation of uniformity; to what extent correct? (4) What means of knowing whether MSS. earlier than those surviving exhibited variations from these latter? (5) What is a *Version*? (6) Name principal ancient versions. (7) Some ways in which errors might easily find admission into Hebrew text (OD 12, 16 f., 20-22). (8) Salient points of bitter controversy regarding vowel-points (OD 13 ff.). (9) Some examples of principles on which textual criticism rests.

(1) Text in Hebrew MSS. almost same in all (OD 3). (2) Not as much as a thousand years. (3) That shows marvellously perfect care of Scriptures. Doubtless true for many centuries; but not to be predicated of earlier centuries (OD 32). (4) Ancient versions, which were made from earlier MSS. than those now existing. (5) A translation. (6) *Targums, Septuagint, Vulgate, Peshitto.* (7) (a) Hebrew anciently written without vowels; hence wrong vowels might be inserted later (cf. *Gen.* xlvii. 31, and *Heb.* xi. 21). (b) Not improbably words often ran into one another. (c) Several letters resembled each other. (d) Mistakes through similarity of *sound*, in

case of dictation. (e) Right word taken from wrong place. (f) Marginal words finding way into text. (8) Great antiquity ascribed to marks by Jews. Why Protestants and Romanists agreed. What established by *Levita*? (9) (a) MSS. not always of equal value; (b) where they are, majority decides best reading; (c) where not, earlier MSS. probably more correct (OD 25 f.).

**2. History of Text.** (1) Four Periods into which history of Old Testament text roughly divided? (2) Character used in First Period? (3) Two important facts of Second Period? (4) Probable state of text in this Period? (5) What evidence as to text in Third Period? (6) Explain (a) *k'thibh* and *q'ri*, (b) usage regarding ineffable name JHVH. (7) (a) What great work completed in this Period? (b) For what are we indebted to makers of *Talmud*? (c) Illustrate extreme reverence for text. (8) In history of text two important events fall in Fourth Period; what are they (OD 88-92)? (9) Two famous schools of this time (OD 76-79)?

(1) (a) Before *Ezra*. (b) From *Ezra* to Fall of Jerusalem, B.C. 450-A.D. 70. (c) TALMUD Period, A.D. 70-500. (d) MASSORETIC Period, A.D. 500-1000 (DL 58 ff.). (2) Old Hebrew as distinguished from so-called "Square" (Assyrian) writing (OD 2 ff.), DL 58 f. (3) (a) Fixing of O. T. Canon, (b) adoption of *Square* character (OD 66 f., DL 60 f.). (4) Verbal uniformity probably did not exist. To this conclusion point *Samaritan Pentateuch* and LXX. (DL 61 f.). (5) That standard text (substantially that of present) gradually grew up. By time of *Talmud* absolutely fixed (DL 63 f.). (6) (a) Mean "written" and "read." Former used of wrong word in text; latter of right word in margin. (b) Vowels of *Adonai* (*Lord*) substituted for real vowels (now unknown) of JHVH. DL 65 f. (7) (a) *Talmud*.<sup>1</sup>

<sup>1</sup> For *Talmud*, see OD 79-82; 126-143.

(b) Care of text. (c) Pen washed before writing names of God. Even evident mistakes corrected only in margin. (8) (a) Reduction to writing of *exegetical tradition* (*Massora*) current in previous period. (b) Increased efficiency of *Massora*. DL 72, OD 90-104. (9) *Tiberias* and *Babylon*. DL 70 f.

3. **Massoretic Text.** (1) Which the text that has come down to us? By what name known? (2) Three lines of reasoning showing that not free from error (DL 76)?

(1) *Palestine*, to distinguish from that used by Jews of Dispersion (cf. OD 85 f.), *Massoretic*. (2) (a) Evidence furnished by itself, e.g., not admitting of translation without violence to grammar; (b) parallel passages; (c) ancient versions. DL 73-84.

4. **Samaritan Pentateuch.** (1) Wherein lies its chief value in textual criticism? (2) What diminishes weight of variations from received text?

(1) From circumstance that probably derived from Jewish text not later than B.C. 430 (OD 49 f.). (2) Because own text has been frequently tampered with (OD 51). Cf. OD 118-125.

5. **Targums.** (1) What? (2) How originated?

(1) *Aramaic* paraphrases of Scripture that was read in Synagogue; at first oral, then written. (2) Because knowledge of Hebrew confined to learned (OD 144 f.).

6. **Septuagint.** (1) When translation begun? (2) What confers special interest? (3) Romance of *Aristeas* (OD 149-151)? (4) Probable place of origin? (5) How does it appear that not by *Jewish* scholars? (6) What takes from worth for critical purposes?

(1) B.C. 280. (2) Was Bible used by our Lord and His apostles. (3) Ptolemy wishes Pentateuch translated

for his library ; thousands of captives set free ; procession to Jerusalem ; six Jews from each of twelve tribes come to Egypt ; gold letters ; 72 days' work ; 72 cells of early Christian version of story ; exact uniformity of translation. (4) *Alexandria*. For needs of *Jews of Dispersion*. (5) Imperfect knowledge of Hebrew ; mistakes in geography ; Egyptian words ; Macedonian Greek (OD 152 f.). (6) Translation not accurate ; own text corrupt.

7. **Other Greek Versions.** (1) Name three in or before A.D. 200 (OD 83). (2) Story of *Aquila's* version (OD 157-159)?

(1) Of *Aquila, Symmachus, Theodotion*. (2) He gives up heathenism for Christianity ; then Christianity for Judaism ; LXX disliked by Jews.

8. **Vulgate.** (1) How did *Vulgate* come to be written (OD 169 f.)? (2) Immense influence on history of Bible (171)? (3) How received at first and for long time? (4) Illustrate change of opinion by time of Council of Trent (173).

(1) So many errors in old Latin Bibles. At first *Jerome* attempted revision, but ended with translation from Hebrew. (2) For more than thousand years parent of every version in Western Europe. (3) With unbounded abuse. (4) Then made standard Bible.

See, *Visit to Codex B*, BW xii. 5 ff., *Siloam* inscription, 458.

## INSPIRATION.

1. **A General Indication.** (1) With all the variety in Old Testament books what feature attests supernatural origin (DL 85 f.)? (2) Confirmatory evidence in ourselves (DL 110 f.)?

(1) Undesigned unity of life and spirit. Cf. DL 109 f., IB 33 f. [37], 36 [41]. (2) Message of Bible finds soul of man. IB 22 [26], cf. 37 f. [42].

**2. Nature of Inspiration.** (1) An important distinction? (DL 87). (2) How nature of inspiration to be investigated? (3) Providential analogy suggesting itself? (4) Analogy between Incarnate Word and Written Word (DL 91)?

(1) Between *fact* of Inspiration and its *nature*. TC 1 ff. (2) In Scriptures themselves. IB 63 [68]–68 [73]. (3) Between our changing views respecting *Nature* and *Revelation*. (4) Just as sometimes Christ's *Humanity* and His *Divinity* have been so presented as to destroy the one or the other, so with the Human and Divine in Scripture. IB 126 f. [132].

**3. Evil of Theories.** (1) From what assumption should we be free in studying question of Inspiration (DL 89)? (2) How have expressions "Scripture *is* word of God," and "Scripture *contains* word of God," each been perverted (DL 91)?

(1) That God in revealing Himself must have followed plan commonly supposed by Christian world. IB 45 [49]–57 [62]. Cf. BW ii. 82 ff. (2) Former into Verbal Inspiration; latter, to destruction of all difference between inspiration of Scripture and that of notable men in every age. IB 101 [107]–103 [110], cf. 107 [113]–112 [118]. On *Human Element*, see 113 [119]–125 [132]; COT 12 f.

**4. Degrees of Inspiration.** (1) Difference between other literature and Bible (DL 92)? (2) How may case stand as regards most of *Apocrypha*? (3) What perfectly consistent with recognition of Inspiration?

(1) Former lacks unity of spirit and purpose. (2) Distinction between them and canonical writings less sharp than commonly thought. (3) Different *degrees* of Inspiration.

**5. Chief Clue in Question of Inspiration.** (1) As to Inspiration, fact to be noted? (2) Best method of studying

question? (3) What the Christian view of *purpose* of Old Testament (DL 93-95)? (4) What do we see in pursuing this plan of study? (5) Result of failure to see it (DL 107 f.)?

(1) No clear-cut theory possible (DL 90). IB 95 [101]-97 [103]. (2) To find what inspiration *is*, we should bear in mind what it was *for*. (IB 137 [144]-139 [147]). (3) To be record of God's gradual revelation of Himself in preparation for the Gospel. (4) Not that the Divine method of working was such as we might have supposed beforehand, but that a gradual Divine education of Israel shows itself (DL 97-103. IB 26 [30] ff.). (5) Neglect to perceive that Bible a record of *progressive* revelation is responsible for many difficulties. On *Progressiveness of God's Teaching*, see IB Chap. V.

**6. What Inspiration is not.** Some negative characteristics of Inspiration (DL 103-106)?

Does not (*a*) dispense with literary methods, (*b*) secure freedom from error, nor (*c*) independence of environment.

See *Theories of Inspiration*, BW v. 169 ff.

## CLASSIFICATION AND ARRANGEMENT.

**1. Number.** (1) How many books in our Old Testament? (2) In Hebrew? (3) Reconcile discrepancy.

(1) 39, (2) 24, (3) *Samuel, Kings, Chronicles, Minor Prophets*, in each case one book; *Ezra* and *Nehemiah* together one. Hence,  $39 - 15 = 24$ . (CC 3 a [6]).

**2. Groups.** (1) Three groups of books in Hebrew Bible? (2) To what, triple division probably due [6]? (3) Four-fold division to which books in our Bible easily lend themselves? (4) Three historical periods into which second division falls? (5) *Proverbs* and *Ecclesiastes* not Poetical; what then [5]?



(1) *Law, Prophets, Hagiographa* (CC 2 b [5]). (2) *Gradual* formation of Canon. (3) *Pentateuch, Historical Books, Poetical, Prophetical* (CC 2 a, b [4]). (4) (a) *Joshua, Judges, Ruth*, before Monarchy; (b) *Samuel, Kings, Chronicles*, during Monarchy; (c) *Ezra, Nehemiah, Ruth* (episode), after Captivity. (5) Belong to "Wisdom" literature.

3. **Prophets.** (1) Hebrew subdivision of Prophets? (2) Another? (3) Why *Daniel* not to be classed strictly with Prophetical writings? (4) How does *Jonah* differ from them? (5) Two facts that would naturally have enhanced popular esteem for Prophetical writings (CC 5 b [13])? (6) *Prophetical* division probably not completed until when (CC 6 a [14])?

(1) *Former* and *Latter*. Refers to position, not date. (2) Four Major, two Minor. (3) *Apocalyptic* rather than prophetic. (4) By almost exclusively narrative form. (5) Fulfilment relative to Captivity. Cessation of Prophecy would also increase value of what left in writing. (6) Some time after *Nehemiah*.

4. **Hagiographa.** (1) What suggested as leading to determination of canonicity of *Hagiographa*? (2) Usage of Synagogue as to *Hagiographa*? (3) Name some books of *Hagiographa* that would seem rather to belong elsewhere.

(1) Destruction of sacred books under *Antiochus Epiphanes*. (2) Never all read in Synagogue. Only in post-Talmudic days that Five *Megilloth* used in Synagogue (CC 7 b [18]). (3) *Daniel, Ezra, Nehemiah, Chronicles* would seem *Prophetical* or *Historical* (CC 2 b [5]).

5. **Order.** (1) As to order of books, what noticeable in LXX? (2) What not unlikely the reason? (3) Last book of Hebrew Old Testament?

(1) Great variety in different manuscripts (CC 3 *a* [6]). Cf. COT 213 ff. (2) Gradual formation of Canon rather than Alexandrian independence. (3) *Chronicles* (CC 3 *b* [6]).

### CANON.

1. In investigating formation of Canon, what important fact meets us at outset? 2. First certain intimation of Canonical Scripture in Israel? 3. Early Jewish tradition regarding formation of Canon (CC 4 *a* [10])? 4. A later phase (4 *b* [10])? 5. Character of evidence for both? 6. Substratum of fact? 7. Purpose in collecting writings into Canon? 8. Earlier stage preceding formation of Canon? 9. What might well tend to delay such formation? 10. Three stages of preparation? 11. Classification of earliest collections of writings for national instruction? 12. How Canon probably formed [11]? 13. What would then be successive stages? 14. At what date Hebrew Canon officially decreed (CC 7 *a* [17])? 15. Show by certain discussions of Jewish doctors freedom allowed in criticism of canonicity.

1. That no historical account exists. COT 3. 2. In time of *Josiah*. COT 18 cf. 47, 57. 3. Attributes to miraculous agency of *Ezra* (cf. 2 *Esdras*, Ch. 14). COT 239 ff. 4. *Ezra* and *Men of Great Synagogue* (OD 63 f.). COT 250 ff. 5. Of no value. 6. Final assertion of authority of Law brought about by *Ezra* and companions. 7. *Religious*, not merely *literary*. COT 6 f. 8. When writings belonged to ordinary literature of people. COT 15 f. 9. Existence of other means of knowing will of God. *Ibid.* 10. (a) Of the books in earliest form, (b) in present form through editing, (c) of receiving them into Canon. COT 17. 11. (a) *Songs*, (b) *laws*, (c) *histories*, (d) *prophecies*. COT 18 ff. 12. Gradual growth of several centuries. 13. (a) *Law*, (b)

## Apocrypha.

11

*Law and Prophets*, (c) *Law, Prophets, and Writings*. Cf. COT, chaps. iv-viii. 14. Council of Jamnia (Circ. A.D. 100). 15. About *Ezekiel, Ecclesiastes*, and others.

### APOCRYPHA.

1. How did early Christian writers come to hold *Apocrypha* in high esteem (CC 8 a [18])? 2. *Augustine's* testimony? 3. What decreed respecting *Apocrypha* by Council of Trent [20]? 4. Two distinct senses in which word "Apocrypha" used? 5. On what ground Apocrypha retained in English Church? 6. In Jewish literature what do these books represent (CC 8 b [21])? 7. Three Apocryphal writings supposed to be referred to in New Testament (CC 8 b, 9 a [21, 22])?

1. All books of LXX and early Latin versions popularly accounted of equal authority. Cf. COT 208 f. 2. "Church, but not Jews, held Apocrypha canonical." 3. All books in *Vulgate* of equal inspiration. 4. (a) Pseudepigraphic writings of heretics. (b) Books not used in Church services. 5. "Useful for example of life and instruction of manners." 6. Chief remains of centuries just before and after Christ. 7. (a) *Book of Enoch* (Jude 14), (b) *Assumption of Moses* (Jude 9), (c) Book of legendary adventures of Moses (2 Tim. iii. 8).

See *Jewish Apocalypses* BW vi. 97 ff.; *Apocrypha*, viii. 272 ff.; Book of Enoch, xii. 37 ff.

### PENTATEUCH.

1. **Name.** (1) Name given by Jews to *Pentateuch*, and meaning? (2) Earlier and later sense?

(1) **TORAH** (*teaching, law*). BB 1. (2) (a) Individual decision on moral or ceremonial question, (b) did not till after Exile imply written Law. COT 32 f.

**2. Purpose.** Design traceable through all Pentateuch?

To exhibit development of people chosen by God to perform great work in world (BB 3).

**3. Unity.** Its character?

Of *idea*, more than *form*. Strict chronology lacking; different accounts of same event side by side; repetitions (BB 4).

**4. History.** (1) At what point does it begin? (2) Process of limitation? (3) Broad difference between modern historical writing and Pentateuch? (4) Difference in matter of notes?

(1) *Creation* (BB 3). (2) Out of family of *Noah*, *Shem's* descendants selected; from them, family of *Abraham*. Then *Isaac*, *Jacob*, *Ephraim*, and *Judah* (BB 3). (3) In former, historian uses own words; in latter, of original authorities (BB 4). (4) What would be in modern foot-note is put in text of Pentateuch (BB 4).

**5. Laws.** (1) Two elements of Pentateuch? (2) Purpose for which Law given? (3) What underlies laws? (4) Increasing explicitness in *Covenants*? (5) Pentateuch legislation has what two-fold reference in time? (6) Three different *Codes*, supposed by many to be contained in Pentateuch? (7) On what ground wide difference in time inferred regarding these codes? (8) An earlier than Jewish origin for merely ceremonial system?

(1) *Narrative* and *legislation*; former the main purpose of books; though latter a prominent feature (BB 2). (2) Education of people to fulfil high end (BB 3). (3) God's *Covenants* (BB 3). (4) With *Noah*, less explicit than with *Abraham*; that again, than *Covenant at Sinai* (BB 4). (5) Back, to choosing of people; forward, to realization of meaning of choice (BB 3). (6) *Book of Covenant* (*Exod.* xx. 23-xxiii.), *Deuteronomic Code* (introduced in reign of *Josiah*), *Levitical Code* (great

part of *Exodus*, and all of *Leviticus*). This last many consider to have been introduced after *Exile* (BB 12). COT 24 ff., cf. 71 ff. (7) That there are differences in their provisions, suggesting changes in course of time, and advance from simple to more elaborate ritual. LOT 80. (8) In general features, system like that of other Semitic races. COT 27 f., PI 55 f., cf. BB 36 f.

**6. Authorship.** (1) Very likely, not until when was authorship of sacred books assigned? (2) Fact particularly to be noted in respect to authorship of Pentateuch? (3) As regards *Mosaic* authorship, what is all that is stated in Pentateuch itself? (4) Respecting share of Moses in composition, of what are we left in ignorance? (5) Foundation of Jewish tradition that Moses the author? (6) What then may reasonably be expected as to traditional view?

(1) At or after collection into Canon (BB 5). (2) *Mosaic* origin not asserted by Pentateuch itself (BB 5). (3) That Moses wrote *certain specific things* (BB 6). (4) How much it was (BB 7), COT 31. (5) General belief as to historical position of Moses, not on examination of writings, time not being ripe for that (BB 7). (6) That it should have to be modified (BB 7).

**7. Composite Nature.** (1) Early stages of theory of *composite* character of Pentateuch? (2) When epoch-making line of investigation started? (3) Conclusion reached by *Astruc*? (4) Later stage of investigation? (5) Further considerations leading to idea of composite character? (6) Name principal documents supposed to form basis of Pentateuch. (7) With what view supposition of late date for canonical recognition of our present Pentateuch perfectly consistent?

(1) First, Jews attributed concluding verses of *Deuteronomy* to another than Moses. Subsequently, things

not easily coming from his hand were accounted later additions (BB 9). (2) Middle of eighteenth century. (3) That different names for God indicate different documents; that with two larger and some smaller documents Moses made *Genesis* and first part of *Exodus* (BB 10). (4) Peculiarity as to *names of God* found in other books as well as *Genesis*. When separated according to different names, each portion has own additional peculiarities. *Deuteronomy* different in important respects from documents used in preceding books. Traces of same documents in *Joshua* also (BB 10). (5) (a) *Repetitions*, (b) *discrepancies* and *inconsistencies*, (c) *lack of orderly arrangement*. DL 44; DB ii., 363 f. (6) (a) "Priestly" (symbol P.). So called from circumstance that *priestly laws* in *Leviticus* considered to belong to same source. (b) "Jehovistic," designated by J. (c) A second writer using, as does P., name *Elohim*, but very closely related to J. In consequence of this resemblance—owing, as supposed, to combination by compiler—two are frequently referred to as one whole, and styled JE. (d) *Deuteronomic* writing. Few traces elsewhere than in *Deuteronomy* and *Joshua*. Symbol D. Way in which present form of Pentateuch thought to have been reached substantially this: By various Editors (*Redactors*), first J+E; then JE+D; lastly JED+P. DB ii. 375; COT 35. (7) That *nucleus* to be referred to *Moses*. CC 5 a, [12]; DL 41-50.

8. Method of Modern Criticism. Two lines modern criticism follows?

*Literary*, from evidence of Pentateuch itself, as to *style*, etc. of different parts; *Historical*, from evidence of *historical books* of Old Testament (BB 10 f.); DL 7 f.

On *Place of Moses in O. T. Hist.*, see BW v. 161 ff.; His Age and Work, vii. 31 ff., 105 ff.

## GENESIS.

1. (a) By whom title "Genesis," "Exodus," etc. given?
- (b) Inadequacy of name *Genesis*?
2. (a) Main subject? (b)

subject of first ten chapters? (c) at what point does *Genesis* close?

3. Noteworthy *literary* feature? 4. (a) Instances of *Duplicate* accounts? (b) of later writer than *Moses*? 5. Marked difference between early Hebrew traditions and those of other ancient nations? 6. Mistake to which dread of Science due that many have? 7. What brought out by comparison of *Babylonian* and *Assyrian* traditions regarding Creation, Deluge, etc. with Biblical accounts?

1. (a) Hellenists and Church Fathers (BB 17). (b) Chief purpose of book not to describe origin of world. 2. (a) History of family of *Abraham*, (b) *Creation* and *early history* of race, (c) removal of *chosen family* to Egypt. 3. Series of *Genealogies*, of *Adam*, *Noah*, etc. (BB 18). 4. (a) Of *Creation* and *Flood* (LOT 6 ff.) (b) References to *Canaanite* in land (*Gen.* xii. 6) and *kings* over Israel (xxxvi. 31); name of *Dan* (*Gen.* xiv. 14; cf. *Judg.* xviii. 29); reference to *Moses* as in past (*Deut.* xxxiv. 10), and to his personal character (*Numb.* xii. 3). 5. High religious tone of former. Natural objects not *deified*, even in poetry; and men of sacred writers not endowed with *fabulous* qualities, as heathen heroes (BB 19, 23). 6. Of not seeing that purpose not so much to tell about nature as about God of nature (BB 20 f.). "In Bible have revelation, not science; in Nature, science not religion." 7 (a) Resemblances indicating *common source*, (b) strong contrast between *polytheism* and *monotheism* (BB 22 f.) DL 47 f., 97 f.

*Divine and Human Elements in Earlier Chaps.*, BW iv., 266 ff., 349 ff., 407 ff.; *Heb. Stories of Deluge*, BW iv., 20 ff.; *Deluge in other Literatures*, BW iv., 114 ff.; *Mythic Elem. in O. T.*, BW vi., 115 ff., 194 ff.; *Babylon Account of Creation*, BW iii., 17 ff., 109 ff.

## EXODUS.

1. (a) Between what two points does *Exodus* carry on history of nation? (b) Two parts into which this period roughly divided, and main subjects of each? (c) Three clearly-marked

stages of the history? 2. How *Exodus* exhibits advance upon *Genesis*. 3. (a) Difference in sphere of religion? (b) Religious belief probably animating people in common with forefathers? 4. (a) Upon what basis Theocracy established at *Sinai*? (b) Where does *Decalogue* again appear, under considerably different form? (c) Old and probable supposition respecting original form of *Decalogue*? 5. Historical importance of *Exodus* to subsequent books of Old Testament? 6. Fundamental conception of *Exodus* regarding Israel? 7. Basis some observances of *Exodus* may have had? 8. What has been shown with respect to the *Plagues*?

I. (a) Death of *Joseph* and erection of *Tabernacle*, (b) history before reaching *Sinai*—*Oppression, departure from Egypt, journey to Sinai*; at *Sinai*—*Law at Sinai, ratification of Covenant, setting up of Tabernacle*; (c) nation *enslaved, redeemed, set apart* to God's service (CC 36, b [96]). 2. History, not now of *individuals* but of *nation* (BB 26). 3. (a) Continuous communication of Divine will to whole people, instead of occasional revelations to individuals. (b) Consciousness of Divine call and anticipation of new home (BB 27). 4. (a) *Ten Commandments* and *Book of the Covenant* (LOT 28), (b) *Deut.* v. 6-21. For example, Fourth Commandment has addition: "in order that thy man-servant and thy maid-servant may rest as well as thou," etc. LOT 30 f. (c) That consisted merely of *commandments themselves*, explanatory *comments* being added afterwards (*ibid.*). 5. They presuppose *Exodus* (BB 28). 6. *Holiness* of nation. 7. Older and simpler usages. *Vide Supra* 5, (8), (p. 13). 8. Were probably *intensified forms* of common visitations (BB 30).

## LEVITICUS.

I. *Inappropriateness* of name? 2. Where scene laid and what the mode of life? 3. Character of laws? 4. Under what



different aspects nation regarded in first two legislations (as many consider them, cf. OTJC p. 318) and *Levitical* legislation respectively? 5. Five sections of which book consists? 6. **Law of Holiness.** (a) Several chapters of *Leviticus* supposed to have belonged at one time to a distinct Law-book; by what name this designated? (b) To what does it bear striking resemblance and how this accounted for by some? (c) Formula introducing many laws of Holiness? (d) By what peculiarity H. distinguished from other parts of the Law? (e) How H. considered by many to differ from the rest of P.? (f) How explained? 7. (a) What noticeable as to groups into which regulations about sacrifices fall? (b) as to occurrence of number *ten* as basis of codification? 8. What do the laws seem to bear on their face? 9. What noteworthy as to *Feast of Tabernacles*? 10. In what did *Levitical* offerings reach highest point? 11. Against what the nation specially guarded? 12. Of which Documents does *Leviticus* form part throughout? 13. **Post-Exilic origin.** (a) In what light the *Levitical* Legislation regarded by many at present time? (b) Caution, however, to be observed? (c) Question arising in this connection? (d) Assumption to be rejected? (e) That there is an element of *fiction* in the *Levitical* code is admitted by advocates of new view; on what principle is it sought to justify it? (f) What has led many believing in Divine origin of distinctive features of Old Testament religion to regard *Leviticus* as post-Exilic?

1. *Levites* mentioned only once and incidentally, whereas *priests* everywhere (BB 33). 2. At *Sinai*. Of *desert*. 3. Mostly *religious* and *ceremonial*. 4. As "nation" and as "church." Word "congregation" characteristic of P. OTJC 320. 5. (1) *Sacrificial ordinances*, (2) *ritual of consecration of priests*, (3) *ceremonial*

undeanness. (4) *Day of Atonement*, (5) *Law of Holiness* (CC 36, *b* [96]). 6. (a) *Law of Holiness*. (Chaps. xvii.-xxvi.) (CC 37, *a* [97]). Symbol H. LOT 43 ff. (b) Legislation in *Ezekiel*. By supposition that Ezekiel the author. By others, supposed to have been derived from his legislation. Traditional view, that Ezekiel borrowed from *Leviticus*. (CC *l.c.*) (c) "Ye shall be holy, for I Jahveh your God am holy." (d) Frequent recurrence of "I am Jahveh" at end of paragraphs. (e) By difference in *style* and *motive* (LOT 43; cf. 54). (f) That probably H. has basis of older priestly legislation. 7. (a) Three groups, each of *ten* instructions. (b) In all laws of Pentateuch, is thought that each distinct subject treated under *ten* provisions. 8. Evidence of having originated at different times (BB 35). 9. That are apparently *two* accounts. CC 37, *a* [97]. 10. *Sin-offering* and *Day of Atonement* (BB 38). 11. Idolatry. 12. *Priestly Code* (LOT 39). 13. (a) As *ritual code* of Second Temple (OTJC 382 ff.). (b) This code not to be thought of as altogether new. (c) What merely law for Second Temple, and what history of original *Mosaic Sanctuary*. (d) That not every law called *Mosaic* to be taken as literally given in wilderness. (e) In early laws of all nations necessary modifications habitually carried out by legal fictions. OTJC *l. c.* (f) Convergence of two lines of evidence—*literary* and *historical*; former method indicating, by diversity of style, incongruities, &c. in different parts, that whole Law not the work of single writer, but belongs to different periods; latter, that pre-Exilic institutions of Israel, as appearing in historical books, not in conformity with Levitical Law. OTJC 390 ff.; cf. Lect. IX., and pp. 422 ff.

See *Priests' Code*, BW xi, 440 ff.

#### NUMBERS.

1. To what has name reference? 2. Scene of first section?
3. Substance of second? 4. Nature of account of this period?
5. Scene of last section? 6. As to how long time is record

<sup>1</sup> BD. s.v. *Levit.*, p. 1647, *a*.

almost silent? 7. What fact bearing on question of subsistence for such vast numbers in the wilderness? 8. Probable mode of life during wanderings? 9. Regarding *worship* of period, what brought out in *Joshua* V.? 10. How matter presented by the prophets? 11. An indication of later hand? 12. And one to the effect that at least not all the narrative by *Moses*? 13. For what is *Numbers* remarkable? 14. Striking case of repetition? 15. What supposed by some regarding account of the *Spies*? 16. A narrative remarkable for high numbers involved?

1. Two *numberings* of people; at *Sinai*, and in plains of *Moab* (BB 41). 2. *Sinai*. 3. Journey from *Sinai* to plains of *Moab* (BB 42). 4. Events not in regular order, but interspersed with *laws*. 5. Plains of *Moab*. 6. 38 years (BB 43). 7. Even now, when almost total absence of cultivation, large numbers are supported. At time of *Exodus* must have been immensely more productive (BB 45). 8. Not incessant marching, but life like that of modern Arabs—tribes scattered over country in search of pasture (BB 46). 9. Distinctive requirements of Levitical law not observed (BB 47). 10. Israel said to have served strange gods in wilderness. 11. *Numb.* xv. 32: "while children of Israel in the wilderness." 12. Fact that list of stations (*ch.* xxxiii) said to have been written by *Moses* suggests his not having written narrative referring to them. 13. Fragments of *ancient poetry* (CC 38, a [100]). 14. Five entire verses repeated *verbatim*, twelve times. (*Numb.* vii. 13, 19, 25, etc.) A characteristic of P. (LOT 56 f.) 15. That it is *double* (LOT 58), cf. OTJC 401 ff. So Rebellion of *Korah*, etc. regarded as made up of two or three narratives. (LOT 59 ff.) History of *Balaam* also considered composite. 16. War against *Midian*. 12,000 Israelites, without loss of a single man, carry off 32,000 virgins and 800,000 head of cattle. (*ch.* xxxi), LOT 63 f.

On *Early Songs*, see COT 18 ff.; *Story of Spies*, BW i, 168 ff.

## Deuteronomy.

## DEUTERONOMY.

1. (a) *Scene* of book? (b) *Time* covered? (c) To what point history brought down? 2. (a) Particulars in which book differs strikingly from rest of Pentateuch? (b) Of what, book made up? 3. Special measures for preserving memory both of Law and events of wilderness life? 4. Of what do last two chapters but one consist mainly? 5. With what, hortatory character of *Deuteronomy* in keeping? 6. Show that legislation more than repetition of that of preceding books. 7. Difference between *Deuteronomy* and *Leviticus* in respect to Priesthood? 8. Feature in worship strongly insisted on? 9. Modern view of book, (a) View held regarding *Deuteronomy* by many modern critics? (b) Assuming three stages of legislation in the Pentateuch supposed by modern critics, what middle position offers itself between traditional opinion and that of critics? (c) Two considerations in answer to charge that *Deuteronomy*, if not by Moses, is *forgery*? (d) How explained that speeches ascribed to *Moses* that are not by him? (e) On what ground maintained that this practice followed in Old Testament? (f) So far from being forgery, it is urged that *Deuteronomy* is simply what? (g) And how stands case with respect to *inspiration*? (h) In what way objection met that laws occur that would be out of place in century 8-7 B.C.? 10. How does influence of *Deuteronomy* in subsequent books of Old Testament appear?

1. (a) Still in plains of *Moab*. (b) 40 days, exclusive of days of mourning for Moses. (c) Death of Moses and eve of entrance into Promised Land. 2. (a) *Hortatory* tone; Moses speaks in *own* name (BB 50). (b) Addresses by Moses, reviewing past and giving counsel for future. 3. (a) Law to be inscribed on plastered stone at

Mount *Ebal*; (*b*) to be read every seven years before people; (*c*) Moses to compose historical song. 4. *Song of Moses*, and *Blessing of Moses*. 5. Situation described in book. 6. (*a*) Omission of what specially referred to desert. (*b*) Variance between *Leviticus* and *Deuteronomy*, from change in circumstances (BB 52 f.). 7. In *Leviticus*, "sons of Aaron" distinguished from *Levites*; in *Deuteronomy*, scarcely any distinction. 8. *Central Sanctuary* (BB 54). 9. (*a*) (1) Legislation of *Deuteronomy* earlier than *Leviticus*, (2) book composed in same age discovered in, (3) was basis of *Josiah's* reformation, (4) till then, *Book of Covenant* only authoritative code, (5) *Deuteronomy* ascribed to Moses in interest of centralisation of worship (BB 55), (*b*) that stages neither existed in time of Moses, nor separated by centuries from each other (BB 56). (*c*) That book does not claim to be by *Moses*; that laws not inventions of supposed author (LOT 83 f.). (*d*) Common with ancient historians freely to put speeches in mouth of their characters (LOT 84). (*e*) Of great similarity in style of speeches to narrative itself. *David*, *Solomon*, and *prophets* express themselves in *Chronicles* in manner distinctively belonging to later age (*ibid.*). (*f*) Adaptation of older legislation to newer needs; new element being *hortatory setting* (LOT 85). (*g*) *Inspiration* in no respect less than that of any other anonymous part of Old Testament. (*h*) That they are (1) naturally included in recapitulation of Mosaic principles supposed to be addressed to people just before entering Canaan, (2) would indirectly be of service against tendencies of later date (*ibid.*). 10. In adoption of its religious terminology. *Jeremiah's* phraseology, e. g., evidently modelled upon it (LOT 95).

*Book of the Law*, COT 47 ff.; *Deuter. Code*, OTJC, Lect. xii. See also E (5) vii, 151 ff.; ET viii, 196 ff., E (1) x, 16 ff. BW xi, 246 ff., 438 ff.

## JOSHUA.

1. Of what three parts does *Joshua* consist? 2. Modern view of book? 3. Why name *Hexateuch* now used for Pentateuch and *Joshua* together? 4. Striking omission in account of

Conquest? 5. Probable view as to time required for Conquest?  
6. From what ancient writing is extract given? In what connection?

1. Conquest of Canaan, (2) partition of land, (3) hortatory conclusion (BB 59). 2. From differences in style, *composite* origin inferred—to great extent, continuation of Pentateuch documents. Cf. LOT 96 f. 3. Because contents and structure of Joshua show connection with Pentateuch (LOT 96). 4. Conquest of largest part of land not referred to (BB 62). 5. That work much slower and more difficult than might be inferred at first (BB 63). LOT 96 f. 6. *Book of Jashar*. In Chap. x. 12, 13 (Sun standing still). LOT 101.

### JUDGES.

1 (a). How word "*Judges*" to be taken? (b) Extent of their authority? 2. Literary character of work? 3. Three divisions of *Judges*, and substance of each? 4. *Number* of the Judges? 5. As to *chronology*, what seems probable? 6. To what different periods does introduction seem to belong? 7. Apparent significance of different materials observable in book? 8. From a statement in closing chapters, what may be inferred as to time of writing *Judges*? 9. (a) Two views regarding *Judg.* xviii. 30: "until the day of captivity of land"? (b) What, however, clear? 10. Probable source of accounts of *Judges*? 11. Noticeable feature in framework into which these old stories fitted? 12. Plan on which compilation made? 13. Two dangers to which nation exposed? 14. Contrast between religious life in *Judges* and in preceding books? (b) What this by many considered to show?

1. (a) In sense of *maintaining cause* of anyone. Yet *judicial* function not excluded (BB 67). (b) Merely local

(LOT 157). 2. Series of sketches of leaders and times ; not continuous narrative. 3. (1) State of country at beginning of period, (2) history of Judges, (3) Appendix : *Migration of Dan* to North, and War against *Benjamites* (LOT 151). 4. Twelve, not counting usurper *Abimelech*, and regarding *Deborah* and *Barak* as one (BB 68). 5. (1) That 480 years between *Exodus* and commencement of *Temple* (1 Ki. vi. 1) divided into 12 round periods of 40 years, (2) overlapping of periods (BB 69).<sup>1</sup> 6. One, at time of *Joshua* ; other, of *Samuel* (BB 70). Chap. i. 1-ii. 5 supposed to be fragments of old account of individual efforts of separate tribes ; account being *parallel* with *Joshua*, rather than *continuation* (LOT 152 f.). 7. That different parts come from different hands (BB 71). 8. From statement that there was no king in Israel may be inferred that some portions written during Monarchy. 9. (a) Reference to overthrow of Northern kingdom ; hence evidence of composition in time of Captivity ; (2) that some *lesser* calamity meant (BB l. c.). (b) That portions of book much earlier than Captivity. 10. Tribal or family *traditions* preserved orally (BB 72). 11. Frequently recurring expressions, e. g., Children of Israel did evil ; anger of the Lord kindled against them ; people sold into hand of So-and-so, and served for so many years. Jehovah raised up saviour ; and land had rest forty years. 12. Of illustrating single guiding principle. 13. (1) Corrupting influence of inhabitants of country ; (2) destruction of own nationality (BB 73).<sup>1</sup> 14. (a) In *Judges*, no reference to *Law*, nor to *Tabernacle* service ; what told is out of keeping with Law (BB 74). (b) That religious institutions of Israel developed out of crude stage. OTJC 235 f., cf. 267 ff.

## RUTH.

I. Connection with *Judges*? 2. To what period does composition belong?

1. Though probably written at different times, events occurred in time of Judges (BB 68). 2. By some,

<sup>1</sup> Cf. LOT 152.

considered pre-Exilic ; by most, Exilic or post-Exilic (LOT 426 f.).

See E (1) ii., 1 ff.

### BOOKS OF SAMUEL.

1. (a) Different ways of designating Books of *Samuel* and *Kings*? (b) Objection to taking all as one whole? 2. Why clear that *Samuel* not the author of Books of *Samuel*? 3. Appropriateness of present title? 4. (a) Time covered? (b) Event forming dividing line between 1 and 2 *Samuel*? 5. What constitutes close of books? 6. Where does the psalm of 2 *Sam.* xxii. appear again (with variations)? 7. In grouping contents of the books, point to be noted? 8. Suggestion as to reason for 2 *Samuel* ending where it does? 9. Round what three characters does history centre? 10. (a) Nature of evidence for time of composition? (b) To what different periods the books assigned? 11. Indications of indebtedness to previous writers? 12. View of many regarding account of *David's* entrance on public life? 13. How supposed to receive support from LXX? 14. Another consideration? 15. Another apparent discrepancy? 16. One of the most striking features of religious life described in these books? 17. Noticeable absence from account? 18. Noteworthy manifestation of prophetic activity in *Samuel's* day? 19. How prophecy of this period explained by some? 20. Part really performed by prophecy in relation to *priesthood*? 21. In what sense *Samuel* the first prophet? 22. Points regarding these early prophets as to which we can only conjecture? 23. Importance of prophetic movement at this time regularly embodied? 24. What associated with prophecy in *Samuel's* time? 25. One meaning



of word for "prophesy?" 26. What else besides prophecy may have received impulse at same time? 27. To what work did some prophetic men of this time apply themselves? How this appears? 28. Why time of *Samuel* favorable for this work? 29. How light thus thrown on finished style of first writing prophets? 30. Great historical event of period of *Samuel*? 31. Distinctive principle underlying David's administration?

1. (a) With Jews, *Samuel* and *Kings* each one book; in LXX. the whole four regarded as one series and known as the "Books of Kingdoms." In Vulgate, "kingdoms" changed to "Kings" (BB 77), cf. LOT 162. (b) Authors, times of composition, and characteristics all different. 2. His death spoken of in early part. 3. Samuel's influence extends to end of period described in book. 4. (a) Birth of Samuel to end of David's public life (LOT 163). (b) Death of *Saul*. 5. *Appendix* of miscellaneous contents (2 Sam. xxi.-xxiv.). Interrupts continuity between preceding chapters and beginning of 1 *Kings* (LOT 173). 6. Psalm xviii. 7. That parts run into and presuppose one another (LOT 163). 8. That was determined by written materials drawn upon. But some have supposed that early part of 1 *Kings* may have been originally joined to Books of *Samuel* (BB 78). 9. *Samuel, Saul, David*. 10. (a) Only very general and indecisive (BB 82 f.). (b) Exile. 11. (1) *Book of Jashar* quoted, (2) Poetical passages—*Song of Hannah* (1 Sam. ii. 1-10), Lament over *Abner* (2 Sam. iii. 33 f.), 2 Sam. xxii. (= Ps. xviii.), and "last words of David" (2 Sam. xxiii. 1-7) BB 83. *Song of Hannah* considered by many not to have been composed with reference to *Hannah* (LOT 164). 12. That two accounts have been fused into one (BB 84). For example, in one account David a mature "man of war" when brought before king; in other, a shepherd lad, inexperienced in warfare (LOT 169), cf. OTJC 119 ff. 13. By omissions of Vatican MS. (BB 84). But differences not altogether removed in this way (LOT 170).

In 1 *Sam.* xviii. 6-30 (Saul's jealousy) considerable omissions occur in LXX (Vat. MS.). See OTJC 122 ff. 14. Hebrew text apparently less pure than in most Old Testament books (BB 84). 15. In 1 *Sam.* vii. 13 Philistines said to have come no more into coasts of Israel all the days of Samuel, yet (ix. 16) Saul is made king to save Israel from Philistines. And severity of oppression is described (BB *l.c.*). 16. Prophetic activity beginning with *Samuel* and its permanent influence (BB 85). 17. Of explanation of origin of prophecy. 18. Excitement and musical exercises of bands of prophets. 19. As simply result of patriotic fervor (BB 85). 20. Prophecy not, as some suppose, a reaction against Priesthood, but its function to call attention to greater worth of spirit than of form (BB 86). 21. With him first, prophecy an organized movement. 22. Way of spending time, external union, relation to subsequent schools. 23. Continued all through history of people, a powerful influence in national life (BB 87). 24. Connection with music. 25. "Rave." The son of the prophets who came with message to *Jehu* was described as a "mad fellow" (BB 87). 26. Sacred Song (BB 88). 27. Writing history. (2). In *Chron.* various prophets mentioned as writers of history. 28. National spirit had sprung up in people. 29. Shows literature had been long growing. Some have supposed no literature existed before *Amos* and *Hosea* (BB 90). 30. Establishment of Monarchy; in particular, *David's* line. 31. Recognition of God as nation's ruler (BB 91).

On religious worship of period of Samuel, see OTJC 269 ff. On Samuel, see also E (4) vi., 98 ff.; Schools of prophets, E (1) iii., 241 ff.

### BOOKS OF KINGS.

1. Period covered? 2. (a) What naturally suggested as to time of writing? (b) And as to country in which written? (c) A reference not harmonizing with this view? Probable supposition in consequence? 3. To whom authorship ascribed by *Talmud*? An objection to this view? 4. Three-fold

division of books? 5. Idea present to writer throughout? 6. Literary framework? 7. Method of giving history of divided kingdom? 8. Probable sources and plan? 9. With passages of what other books are parts of *Kings* in close verbal agreement? 10. (a) As regards sources used by writer, feature distinguishing *Kings* from preceding books? (b) Nature of works referred to as authorities? (c) Besides these, what compositions of different sort very likely made use of? (d) Noticeable feature of references to *Elijah* and *Elisha*? 11. (a) Position of prophets in time of kings? (b) Which prophet not mentioned, though very prominent in contemporaneous history? (c) Indebtedness of books to prophetic tone? (d) Of what this tone consists? (e) How prophetic spirit shown in reproof of people? 12. Idea of some modern writers regarding the Law? 13. By what external evidence historic credibility of *Kings* attested? 14. Result of comparison of chronology of *Kings* with that of monuments? 15. Two periods into which whole time between Exodus and Return from Captivity divided? 16. Suggestion presenting itself in *Kings* as well as *Judges*?

1. Accession of *Solomon* to 37th year of Captivity (BB 92). 2. (a) From work closing before end of Captivity, that author did not survive Exile. (b) Among exiles in *Babylon*; from phrase indicating side of Euphrates the writer was living on. (c) To kingdom of Judah and Temple as still existing — That present books another edition of a work before Exile. 3. *Jeremiah*. — Resemblances in *Jeremiah* occur in what probably is editorial addition (BB 93). Though not *Jeremiah* himself, yet was one like-minded and almost certainly contemporaneous and writing under same influences (LOT 189). 4. (1) *Solomon's* reign. (2) Events of two kingdoms, (3) of kingdom of Judah. 5. Promise to House of *David* never lost sight of (BB 99). 6. Beginning, continuance, and

close of various reigns indicated by recurrence of similar phrases, i. e., how old when began to reign, how long reign, mother's name (in case of *Judah*), character of reign, place of burial, next king's name, reference to authorities used. 7. First, events of Northern kingdom, then contemporary history of Judah. What connected with both, related separately under each. 8. Records of kingdoms in separate forms. To give in original words what is used. Necessary changes not always made, e. g., "staves of ark remain unto this day," as placed in Solomon's time (BB 100). 9. Isaiah (2 Ki. xviii. 15-xx. 19 = Is. xxxvi.-xxxix). and Chronicles. 10. (a) Refers by name to them. (b) Probably State Records. (c) Of more popular character. About men like *Elijah*. (d) Interspersed in general narrative, forming distinct wholes. 11. (a) Closely connected with religious and political movements of nation (BB 102). (b) *Jeremiah*. (c) Without it, would be bald chronicle. (d) In viewing events as so ordered that faithfulness to God brings blessing, and unfaithfulness His displeasure and nation's decline. (e) What rebuked, not neglect of ceremony, but forgetfulness of God. 12. That was nothing but "instruction" of prophets (BB 104). See OTJC 298 ff. 13. Records of neighboring countries. 14. Agreement as to date of *Fall of Samaria*; discrepancies before and after (BB 107). Fall of Samaria, B.C. 722. 15. About 480 years each, building of Temple being middle point. 16. That these two periods divided each into 12 parts.

On religious worship of period, see OTJC, Lect. ix.

### BOOKS OF CHRONICLES.

1. Whence name? 2. By whom divided into two? 3. Probable approximate date and evidence for this? 4. (a) Difference in conception from all preceding books? (b) And in literary form? 5. Chief aspect of the history? 6. Restricted aim in another respect? 7. (a) What form does introduction take? (b) Aim in view? 8. Probable reason for passing over

David's reign at *Hebron*? 9. Sources very likely drawn upon by Author? 10. On what ground *Chronicles* disparaged?

1. From *Jerome*, who called them "Chronicle of whole of Sacred history." Some editions of Vulgate gave books the name "Chronicles." LXX applied title meaning "things passed over," i. e., by previous writers — not a good designation (BB 110). 2. LXX. *Chronicles* with *Ezra* and *Nehemiah* really form single continuous work (LOT 484). 3. Close of *Persian* domination, or early part of *Grecian*, (2) Decaying period of language, (3) late genealogies (BB 110 f.). *Driver* thinks date later than B.C. 300 rather than before (LOT 487). 4. (a) View given of whole period covered by other books (BB 111). (b) Fondness for genealogical lists. 5. Religious — more about *Temple* and &c. than *wars* and general affairs. Same religious interest observable in *Ezra* and *Nehemiah*. *Reuss* styles entire work "Ecclesiastical Chronicles of Jerusalem" (LOT 486). 6. Reference almost exclusively to *Judah* (BB 111). 7. (a) Almost entirely genealogies. (b) To lead up to history of *Judah* (BB 112). 8. Main interest of author in religion and worship. 9. (a) *Book of Kings of Judah and Israel*, (b) *Samuel* and *Kings*, (c) writings designated by names of prophetic men, (d) various registers, &c. (BB 115 f.) In many cases, additions by author of *Chronicles* show didactic aim, with tendency to refer to *moral causes* what happened. Speeches uniformly display peculiarities of *Chronicler's own* style, and are composed by him (LOT 499). 10. That have little independent value; that where differ from other books is through *misconceptions* of later time or even falsification (BB 116 f.). Is considered difficult to take as strictly historical what is peculiar to *Chronicles*. Figures systematically higher than in rest of Old Testament, while there is no reason for supposing text specially corrupt. Scale on which events represented is such that had things really happened just as described they could scarcely have been passed over by *Samuel* and *Kings*. Speeches are from different point of view from that of earlier accounts. Chronicler seems to have reflected spirit of

own age, and so to have *idealized* past. But, on other hand, no reason to charge him with wilful perversion. He merely describes things as he really supposed them to have been (LOT 500 ff.). In *Chronicles*, some think we have first beginnings of that transformation of history into *Haggadah*, which is so conspicuous in later Jewish literature (Sayce, *High. Crit. and Mon.*, pp. 461 ff.). Even by some writers not in sympathy with modern criticism in the main, is admitted that *Chronicles* a "secondary authority in matters of Israelitish history" (*Lex Mosaica*, p. 288). See also OTJC 140 ff., BW v. 97 ff.

For Speeches, see E (5) i., 241 ff., ii., 140 ff., 286 ff.; *Midrashic element*, iv., 426 ff.

#### ✓ EZRA AND NEHEMIAH.

1. Why these books go naturally together? 2. By what name called in early times? 3. How treated in Hebrew Canon? 4. Probable explanation of varying treatment? 5. Why supposed that *Ezra*, *Nehemiah*, and *Chronicles* originally one continuous work? 6. Length of time over which *Ezra-Nehemiah* extends? 7. Three divisions of the history? 8. Two prophets belonging to first period? 9. How indicated that in present form books not by *Ezra* and *Nehemiah*? 10. Supposition as to way in which books reached present form? 11. (a) Noticeable feature as to language? (b) mistaken idea regarding language spoken by returned Exiles? 12. New element in religious history from time of *Ezra*, and why? 13. How *Legalism* and *Rabbinism* the natural fruit?

1. Ezra and Nehemiah contemporaries. Much about Ezra in Nehemiah (BB 120). 2. 1st and 2d *Ezra*. 1 *Esdras* (so-called in LXX and A. V., though at other times 3 *Esdras*) is made up mainly from 2 *Chronicles*, *Ezra*, and *Nehemiah*. In Vulgate, 1 *Esdras*

= our *Ezra*, and 2 *Esdras* = our *Nehemiah* (LI 262, n). 3. Put separately yet regarded as one. 4. Felt to have common origin in time and situation; yet in part to be work of both *Ezra* and *Nehemiah*; on other hand, present shape supposed due to common influence. 5. *Chronicles* ends in middle of sentence; this carried on in opening words of *Ezra* (BB 127). 6. About a century, i. e., from first year of *Cyrus* (B.C. 538) to 32nd year of *Artaxerxes* (B.C. 432). 7. (1) From first Return to completion of Temple, (2) *Ezra's* leadership of second colony, (3) joint labors of *Ezra* and *Nehemiah* in establishing community at Jerusalem. 8. *Haggai* and *Zechariah*. 9. In places, times of *Ezra* and *Nehemiah* regarded as past. Some lists also belong later (BB 126 f.). Some parts written in *first person*; these known as "Memoirs"; others in *third* (LOT 511). 10. Writings of *Ezra* and *Nehemiah* served as nucleus for subsequent writings of Chronicler (BB 127 f.). 11. Some parts in *Aramaic* (LOT 508, 515), i. e., a Western dialect of that language, dialect spoken in *Palestine*, (b) that Jews forgot *Hebrew* in *Babylon*, and spoke "Chaldee" on returning to their land. *Haggai* and *Zechariah* and other post-Exilic writers use *Hebrew*; *Aramaic* exceptional. Gradually, however, *Aramaic* came into use from association with neighbors in *Palestine*. Term "Chaldee" here a misnomer (471). 12. Zeal in study of Scripture, (2) *Law* a sharp separation between Jews and heathen (BB 129). 13. Were result of excessive anxiety to preserve nation from surrounding idolatry. There being no longer political independence, all energy devoted to religion that might else have been bestowed in part upon public affairs.<sup>1</sup>

## ESTHER.

1. How *Esther* strongly distinguished from other books of Old Testament? 2. Primary purpose of book? 3. To what special division of *Hagiographa* does it belong? 4. Show high esteem in which *Esther* held by later Jews. 5. Probable date?

<sup>1</sup> On *Ezra*, see E (3) vi., 53 ff., 287 ff.

6. Character of narrative? 7. How book received by Christian writers, and why?

1. Not part of the connected series; only episode. Other features as well place it apart from all other Old Testament books (BB 131). 2. To explain Feast of *Purim*. 3. *Five Rolls*, which were read in Synagogue at certain sacred seasons; *Esther* at Feast of *Purim* (LOT 409). 4. Regarded almost as highly as Law itself (BB 131). 5. At least not earlier than *Chronicles-Ezra-Nehemiah*; near close of *Persian domination* (BB 132). Battle of *Issus*, B.C. 333. 6. Hardly wholly free from improbabilities. *Esther*, e. g., it would seem could hardly have been *queen*; for at time queen was another woman, and one unlike *Esther* in character. Writer at least seems to have worked up his materials so as to produce striking effects. Most modern critics suppose a basis of history, but also elements not strictly historical (LOT 453 f.). 7. Depreciated, canonicity questioned, tone condemned (BB 134). Last of books of Hebrew Canon to obtain sanction in Church (LI 213 f.). *Ewald* remarks (LOT 457) that in passing to *Esther* from other books of Old Testament we "fall from heaven to earth." In regard to charge of absence of religious spirit marking work, *Orelli* (PRE<sup>2</sup>, iv. 347 f.) says that but for the consciousness that God alone could save from threatened danger, there would have been no meaning in the fast by which *Esther* and the others prepared themselves. Further, that *Mordecai's* words (*Esth.* iv. 13 f.) suggest his reliance upon God's promise of protection to His people; that absence of religious allusions may perhaps be explained by dislike to introduce such topics on festal occasion.

## BOOK OF JOB.

### I. Contents. Five parts of book?

(a) Prologue. (b) Debate of Job with Friends. (c) Speeches of *Elihu*. (d) Of the Lord out of Storm. (e) Epilogue. (BB 136 ff.)



2. **Kind of Composition.** (1) How may book be described? (2) Fiction, or History? (3) Why not History? (4) To what class of Hebrew literature belonging?

(1) Dramatic Poem, but not Drama. (CB xxi.) (2) Generally considered to have historical basis. (3) Inferred (among other reasons) from (a) Scene in heaven, (b) artistic character of debates (CB xvii). (4) *Wisdom Literature*. Book is religious philosophy (CB 385).

3. **Plan of Work.** (1) On what principle speeches arranged? (2) Gap occurring?

(1) Three cycles, of six speeches each, by friends in turn; with Job's reply to each. (2) In third cycle, *Zophar* silent.

4. **Purpose.** (1) Problem of book? (2) Idea of which friends took for granted the correctness? (3) Author's purpose and where to be found?

(1) How to reconcile suffering of righteous with righteousness of God. (2) That suffering a proof of sinfulness, degree of former indicating degree of latter. (3) (a) To combat this idea, and show that suffering not necessarily punishment; may be no more than *trial of righteousness*. (b) In Prologue.

5. **Prologue.** (1) Function? (2) Substance? (3) In literary form, how do Prologue and Epilogue differ from rest of book (with unimportant exceptions)?

(1) Key to action of poem (CB xxx). Even solves mystery that is topic of discussion in poem (CB 25). (2) Job's wealth and piety. His disinterestedness called in question in council of heaven by the Adversary, who then receives permission to bring disaster upon Job. This happens, and Job stands test. He is again commended by the Almighty in the heavenly council, and again Satan is permitted to afflict him, this time the blow falling upon the sufferer's own person. Job still

remains true to God. Hearing of his calamities, three of his friends come to condole with him. Then Job loses self-control. (3) Is in prose.

6. **Job's Attitude to God** (1) What point does Job persistently maintain? (2) Some indications of strength of conviction? (3) Quote fine passage expressive of Job's determination not to swerve from his path, come what may. (4) Charges against God put into Job's mouth? (5) What saved Job from renouncing God? (6) In his sore perplexity Job speaks almost as if were *three different Gods*; how? (7) Two very striking thoughts arising out of Job's full assurance of ultimate restoration to God's favor? (8) (a) Popular Hebrew conception of death? (b) Advance beyond it by faith of pious? (c) Peculiarity of Job's position? (9) Meaning of "*Redeemer*" as used by Job? (10) As to question of a resurrection body, what may well be the case? (11) How may we suppose the Lord's answer out of storm brought about great change in Job's attitude? (12) So far as appears, what the immediate source of influence?

(1) His innocence. (2) (a) Repeatedly expressed desire to meet Almighty face to face, (b) wish that protestation of innocence could be graven in rock, (c) that he might have "indictment" to wear as crown of honor, (d) assurance that time must come when God will acknowledge Job's innocence. (3) "Yet shall the righteous hold on his way," etc. (Ch. xvii. 9). (4) Of injustice to Job and in world at large; of unaccountable hostility to Job; of set determination to crush him. (5) Unappeasable longing for restored fellowship with God (CB 80). (6) God of *past*, who watched over him lovingly; of *present*, persecuting him; of *future*, who one day will receive him back into gracious favor (CB 122). (7) (a) What a precious boon it would be if only

God would hide Job in Sheol, till the day of His anger was over (CB 103)! (b) That even though Job sank into grave dishonored, and even after his body had perished, Job's righteousness should be vindicated before men, and that by none other than God Himself. (8) (a) Dreamlike existence. (b) That communion with God not broken off in death. (c) Communion with God already severed in present life (CB *l. c.*). (9) Not Deliverer from sin, but "Vindicator" (R. V. *marg.*) from unjust accusation. (10) That Job wholly taken up with idea of seeing God; question as to *how*, not present in mind (CB 295). (11) Not by meeting Job's intellectual difficulties, but speaking immediately to his spirit, by revelation of Himself (CB 277. cf. 259 f.). (12) Divine glory in natural world.

**7. Treatment of Job by his Friends.** (1) Their gradual change of standpoint? (2) What particularly excited their indignation? (3) Probable explanation of Divine condemnation of friends?

(1) (a) First believe that all will come out well, if only Job be penitent and patient. The upright never *cut off* (Ch. iv. 7). (b) Then that Job's obstinate refusal to confess his sin, and Job's daring charges against God are proof of his deserving to the full all the suffering that has befallen him (Ch. xi. 6). (c) Finally, get so far as to accuse him of definite sins, for which they draw upon their imagination (CB 163). (2) Irreverence and boldness of Job toward God and in speaking of Him. (3) Not, of course, their seeking to justify God's dealings, but perhaps their disingenuousness in not admitting to be true what was true (CB 288).

**8. Its Effect upon Job.** (1) Opposite emotions roused in him? (2) Different methods of defence resorted to? (3) How reasoning of Friends characterized? (4) His only hope?

(1) Longing for sympathy, and bitter indignation. (2) Argument, sarcasm, personalities. (3) As either

not new or not true. That God was great, Job was as well aware as they ; in saying that God prospered the good and punished the wicked, they described what *ought* to be, not what really was. (4) In turning from them to God (God as He would some day be).

9. Job's Long Monologue (xxvii-xxxix). (1) With what introduced? (2) In what respects does it present great difficulties? (3) Theme of "stately lyric" it embodies?

(1) Picture by Job himself of *God's greatness*. (2) (a) As to sequence of thought, (b) from apparent opposition to Job's previous and subsequent sentiments (CB 186, cf. 190). (3) Wisdom.

10. Elihu. (1) Who was *Elihu*? (2) Reason for taking part in discussion? (3) Prevailing view of modern scholars regarding these speeches? (4) Why considered that this not portion of original work?

(1) Youthful bystander. (2) Shocked to hear Job charge God with injustice, and stirred up against Friends for lack of success in convincing Job. (3) That were put in at later date. (4) (a) Elihu not named in Prologue or Epilogue, (b) no notice of him by Job, (c) language betrays later origin, (d) thought to break connection.

11. Epilogue. Its subject?

Restoration of Job's prosperity.

12. Age and Authorship. (1) *Earliest* probable time of composition, and why? (2) Why later period (e.g. not earlier than 7th century .B.C) more *likely*? (3) Widely separated times to which ascribed? (4) In what age, however, *scene* laid? Reasons for statement?

(1) (a) Time of *Solomon*. (b) Strong disposition then showed itself to discuss such questions as those of this book. (2) Because was then that generally accepted

views called in question. To do this is purpose of book of Job (CB lxiii.). (3) From days of *Patriarchs* down to *post-Exilic* times. (4) Patriarchal. Such the coloring of book ; its names of God and its description of life and religion of Job's day belong to Patriarchal period (CB lv. f.).

On *Job* see, *Drama in Semitic Liter*, BW v. 16 ff. ; *Problem of Suffering in O. T.*, vii., 255 ff., 325 ff. ; *O. T. Wisdom*, x., 183 ff. E T v., 505 ff., E (5) ii., 377 ff., (1) ii., 147 ff.

## PROVERBS.

1. (a) Of what do first nine chapters consist ? (b) Fine passage in this division of book ? 2. (a) Describe next division. (b) Of what each verse composed ? 3. How does third division (Chaps. xxii. 17-xxiv. 22) differ in character from previous one ? 4. In what relation do two divisions of book stand to two others ? 5. Striking peculiarity of division (Chap. xxx) containing "words of *Agur*" ? 6. Another collection bearing name of a person ? 7. Of what the last division made up ? 8. Indication that many of the proverbs had long been in oral circulation ? 9. Besides the *Proverbs*, what other portions of Old Testament included in *Wisdom* literature ? 10. Show (a) prominence of the Wise ; (b) that not peculiar to Jews. 11. (a) Important feature of other Old Testament books that is absent from *Wisdom* literature ? (b) With what class in Middle Ages may the Wise be compared ? 12. How *Wisdom* personified ? 13. In what way might spirit of the "Wise" in *Book of Proverbs* be described ? 14. How charge to be met that *material well-being* usually held out as motive in *Proverbs* ? 15. As regards *authorship*, what supposition probable ?

1. (a) Of "praise of *Wisdom*" (LOT 370 f.). Verse 1 not title to *book*, but introduction to exhortations following ; also points forward to collection beginning at

Chap. x., and expresses worth of these proverbs. Up to that chapter, proverbs are only here and there (LOT 382 f.) (b) Personification of *Wisdom* (Chaps. viii.-ix. 6). LOT 372. 2. (a) Has title "Proverbs of Solomon." Consists (x.-xxii. 16) of proverbs in strict sense (LOT 372 f.). (b) Single proverbs in two lines. 3. Rather a collection of maxims with proverbs intermixed than of individual proverbs (LOT 375). 4. Of *Appendix*: (1) "Words of wise," and "these also are sayings of the wise." (2) "Proverbs of Solomon," and "Proverbs of Solomon which the men of *Hezekiah* King of Judah copied out" (LOT 376). 5. Conspicuous manner in which number *four* occurs (LOT 378). 6. "Words of Lemuel, a king; the oracle which his mother taught him" (xxx. 1-9). LOT 379. 7. Description of *virtuous woman* (xxx. 10-31); verses arranged *alphabetically*. 8. Proverbs agreeing in one member but differing in others. (BB 173). 9. *Ecclesiastes*, *Job*, and some *Psalms* (37, 49, 73), BB 174. 10. (a) Old Testament references suggest that were rather prominent class in Israel (LOT 368 f.). (b) The East and Egypt named as home of some. 11. (a) Reference to peculiar features of Jewish nation or religion (LOT 369; BB 174 f.). (b) *Humanists* of Israel. 12. As "master workman" assisting God in Creation, and as directing affairs of men (LOT 370, cf. 372). 13. Good-natured, sympathetic, and appreciative (BB 177). 14. Material blessings to the Jews a sign of Divine favor (BB 179 f.) 15. That there is a nucleus the work of Solomon; but that in general the book a collection from many centuries (BB 183). LOT 383.

See E (3) viii. 193 ff., (4) i. 452 ff.; BW i. 365 ff.

\*

## ECCLESIASTES.

I. Character. (1) Word that expresses character of whole book? (2) Show how applies to Hebrew title (*Qoheleth*) (3) Various views as to nature of work? (4) An instance of author's *cynicism*? (5) Singular estimate of book by a modern commentator?

(1) Book an *enigma* in many ways ; even as to very purpose (LE 3 f. [6]). (2) Word does not occur elsewhere in this form. Root-idea that of "gathering," always with reference to persons ; but not certain how root-idea modified in present instance. Then again, form is *feminine* ; how to explain this, another difficulty. Generally supposed title means "one who convenes an assembly." "Preacher" misleading ; "Ecclesiastes," though in some respects a good Greek equivalent for the Hebrew, itself needs explanation (CB 15 ff., LE 40 [59] ff., DB s. v. *Eccles* ). (3) (a) *Satire* on Eastern government, (b) *colloquy* between two or more voices refuting one another, (c) *soliloquy* representing contradictory sentiments, (d) *collection of many sayings* with scarcely any method (LE 5 [7]). (4) *Qoheleth's* depreciation of women : "One man among a thousand have I found ; but a woman among all those have I not found" (vii. 28). (5) That instead of being the most *melancholy* book in Canon it is one of the most *consolatory* and *inspiring* (BE 15).

2. Design. (1) Some views regarding *aim* of book ? (2) Explanation of marked difference of opinion ? (3) Two opposite tendencies in interpretation ? (4) Illustration of extent to which writers have read their own fancies into *Ecclesiastes* ? (5) General drift of book ? (6) Passage from *Jeremiah* seemingly throwing light on meaning here ? (7) What according to many must be added to this account of the teaching ? (8) *Key-note* of book ?

(1) (a) To be record of *Solomon's penitence*, (b) to teach *future life* and *judgment*, (c) to recommend *ascetic life*, (d) to advocate (according to some) *scepticism* ; according to others, utter *indifference*, or *Epicureanism*, or *pessimism* (LE 4 [6] f.). (2) By selecting some and ignoring others among contradictory sentiments, it is easy to make book fit in with various theories. For illustrations of how meaning of author has been at times *explained away*, cf. LE 32 [44] ff. (3) *Depreciating* book

on one hand, and *exalting* it on other by making it, e.g., speak almost language of New Testament. (4) A physician (A.D. 1666) tried to show that Solomon familiar with modern discoveries of anatomy and with circulation of blood. But "it pleased the Lord that this knowledge should, with the possessor of it, sink into dust and darkness, where it lay buried for the space of twenty-five hundred years at the least" (C. 156). (5) That life in every way unsatisfactory; best thing possible to enjoy with moderation such pleasures as God puts within our reach (LOT 441). (6) *Jer.* xxii. 15: "Did not thy father eat and drink and do judgment and justice and then it was well with him?" (CB 123). (7) The looking forward to judgment to come. (8) "Vanity of vanities, all is vanity." Occurs no less than 39 times (CB 103).

3. Author. (1) Reasons for supposing him to have been *Solomon*? (2) Instance showing recognized incapacity of tradition to determine such a point? (3) Reasons for regarding book *not* by Solomon, but author as merely personating that king? (4) What to be said to charge of *forgery*, then? (5) Approximate date?

(1) (a) *Qoheleth* expressly identified (i. 1) with "son of David, king in Jerusalem." Only person answering to this is *Solomon*. (b) Both Jewish and Christian tradition accepted Solomonic authorship (CB 19 ff.; cf. C 244). (2) Tradition affirmed *Book of Wisdom* to be inspired work of *Solomon*, yet not now believed to be so (cf. C 254 f.). (3) (a) Writer speaks of *Solomon* as belonging to *past* (i. 12): "I *was* king over Jerusalem." But *Solomon* king to the last. Probably to explain this difficulty that legend of *Solomon's* dethronement by demons arose (BE 15 f., C. 245 f., LE 21 [27]). (b) Condition of things described does not suit *Solomon's* day (LE 24 [30] ff.) (c) But if things *were* in his time such as here described, was for him to put a stop to these wrongs rather than lament them. (d) *Vitiated language*.



*Delitzsch* : " If book of *Ecclesiastes* written in age of Solomon, there is no history of Hebrew language " (LE 22 [28], CB 24). And *Ginsburg* : " We could as easily believe that *Chaucer* is the author of *Rasselas* as that Solomon wrote *Koheleth* " (C. 253, CB 24). (4) No more so than certain ancient books, e. g. some writings of *Plato*, or books of modern poets (LE 21 [27], CB 20 f.). (5) Second or third century B.C. Perhaps very latest book of Old Testament Canon (LE 29 [41], CB 29 ff.).

4. **Inconsistencies.** (1) Mention some instances where same thing is at one moment commended highly and the next disparaged. (2) How these contradictions to be accounted for? (3) Sometimes, writer had his darkness relieved, if only for a moment, by some thought of brightness; illustrate. (4) In midst of all these conflicting feelings, what would seem to have kept him from utter scepticism?

(1) Speaking of (*a*) *Wisdom*, he says (ii. 15) : " As it happeneth to the fool, so will it happen even to me " ; and asks, " Why was I then more wise? " On the other hand (vii. 11, 12), " Wisdom is as good as an inheritance, yea, more excellent is it. " And (*b*) of *Life* (ii. 17) : " So I hated life " ; again (vii. 1), " the day of death [is better] than the day of one's birth. " Yet so much better is life than death that (ix. 4) " a living dog is better than a dead lion. " (*c*) In inculcating the fear of God, *Qoheleth* knows (viii. 12 f.) that " it shall be well with them that fear God, which fear before him ; but it shall not be well with the wicked. " Nevertheless, he declares (ix. 2 ff.) : " All things come alike to all there : is one event to the righteous and to the wicked, " " as is the good, so is the sinner. " And " the dead know not anything, neither have they any more reward " (cf. LE 112 [170]). (*d*) So again as regards his continually repeated counsel to *make the most of the opportunities for happiness* in life, he gives his readers to understand that, even if they do, it may not help matters ; for that (ix.

11) "the race is not to the swift, nor the battle to the strong," but that "time and chance happeneth to them all." (e) And in respect to a *coming judgment*, he bids the young man rejoice, indeed, in his youth, "but know thou," he adds (xi. 9), "that for all these things God will bring thee into judgment." (Cf. LE 128 [193]). Yet the next moment we hear that men are no better off than the beasts. "Even one thing (iii. 19) befalleth them; as the one dieth, so dieth the other"; "man hath no pre-eminence above the beasts"; "all are of the dust, and all turn to dust again. Who knoweth the spirit of man," he inquires, "whether it goeth upward, and the spirit of the beast, whether it goeth downward to the earth?" (2) By changing *moods* of Author (cf. LE 94 [142]). (3) (a) Of the joy of sunshine (xi. 7): "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." Or again (iii. 11): "He hath made everything beautiful in its time." (b) Of the possibility that God will some day make a difference between good men and bad men (iii. 17): "I said in mine heart, God shall judge the righteous and the wicked." (4) His fear of God (LE 100 [149] f.).

5. Analogies with Job. (1) Some resemblances between *Qoheleth* and *Job*? (2) Suggested analogy as to *plan* of work?

(1) In (a) charges brought against God's government of world, e. g. in passage already cited (ix. 2 ff.): "All things come alike to all," &c.; (b) the short-lived feeling that a time would come when God would do away with the seeming injustice of His rule on earth. (2) That just as writer of *Job* used *debates* in that book as a means of discussing the problem of the work, so here *autobiographical sketch* of Solomon serves a similar purpose (DB i. 637, b).

6. Closing Chapters. (1) In the picture of man's decay and death (xii.), what the two chief lines of interpretation? (2) "For all these things God will bring thee into judgment" (xi. 9, cf. xii. 14); to what question is there no perfectly

clear answer? (3) And what must be said regarding the spirit's "return unto God who gave it"? (4) Fitness of these chapters as a Lesson on last Sunday of Christian year?

(1) That death represented as *storm* coming on; or that we have description of *physical effects* of old age and death (CB 213). (2) What and where this judgment is to be. The words are "hanging, as it were, in the sky — vague, undefined, unexplained, yet not to be conjured away or treated as of little moment" (LE 128 [193]). Reason why by some not taken in natural sense is because are thought out of harmony with general tone of book. Many feel this not to be decisive. (3) "To him it will return. More he says not. . . . We must not press his words too far. As just now, he spoke of judgment, but gave us no picture of the sheep on the right hand, the goats on the left, so here he has no more to say, no clear and dogmatic assertion of a conscious and separate future life" (LE 131 [196]). (4) If the final portion of the very latest of Old Testament books, "they represent the sigh, so to speak, for more light, the sense of weariness and dejection that falls sometimes upon the troubled human spirit as the night becomes more intense before the first glimmering of dawn" (LE 123 [187]).

**7. Epilogue.** (1) Where supposed to begin? (2) Obvious change in form? (3) Writer? (4) On view that by later hand, *purpose* of Epilogue?

(1) By some at xii. 8; by others at xii. 9. (2) Author now spoken of in *third* person. (3) Many think not by author of book. (4) To explain true meaning of book (CB 225; LE 131 [196]).

**8. Presence in Canon.** In connection with disputes among Jews as to fitness of book to be in Canon, what opinion generally held?

That they were *after* it was already in Canon. According to Jewish tradition, canonically discussed and ratified at Council of *Jamnia* (A.D. 90 and 118.) COT 138 ; cf. 195 ; CB 27 f.

9. Value. Point out some ways in which fitness of book to be in Holy Scripture may be seen.

(1) Was specially fitted to speak to men of writer's own age (BB 191 f.). (2) Appeals ever to one of soul's moods. "There is a mood of melancholy and sadness to which in one form or other the human soul is liable ; and this has found its most complete expression in Ecclesiastes" (LOT 444 ; cf. LE 39 [52] ). (3) For all the sense of dissatisfaction and gloom that pervades book, writer cannot give up *fear of God*. And though, as some think, it be in no clear, unmistakable language that the world to come is made mention of, yet it is much, under the circumstances, that it should appear at all. That one should see the misery of existence as only the *pessimist* can see it ; that the writer could be brought by his own stern logic to a point where it is but an easy step to Atheism, and yet not only not take this step but feel no slightest impulse to take it, may well, says *Cornill*, be regarded as a notable triumph for Old Testament piety. No more than a postulate *Qoheleth's* faith may have been, yet it was just as much a part of his own mind as misery and disappointment were part of the life around him. He could not by its help, indeed, explain the mysteries that encompassed him ; he simply fell back upon this the faith of his childhood (*Einleit.* S. 248). (4) If for us Christians it served no other end, the book would at least be as a dark back ground for our faith (LE 108 [165] f.).

*Course of Thought*, BW iv. 326 ff., cf. i. 453 ff. *Was Koheleth a Sceptic?* E (5) ix. 389 ff.

## SONG OF SOLOMON.

In *Hebrew*, title is *Song of Songs* (as also in R. V.). "Canticles," from *Vulgate* (*Canticum Canticorum*).

1. Author. (1) Some grounds for not considering *Solomon* the Author? (2) Date suggested by many, and why?

(1) (a) Improbable that fine *eulogy of Love* near end is by one who (1 *Kings* xi. 3) had 700 wives and 300 concubines (ASS 11). (b) No evidence, either in history or this book, of Solomon's *reformation* of character (ASS 7). (c) "Shepherd" theory thought to fit poem so much better. (2) Tenth century B.C. Because of way in which *Tirzah* and *Jerusalem* spoken of, *Tirzah* having been capital of northern kingdom at this time (LOT 423). Also general language and style supposed to indicate origin in flourishing age of literature. On other hand, from certain peculiarities of language post-Exilic date has been inferred (cf. BB 196).

2. Character. (1) Two opposite conceptions as to *literary form*? (2) Reasons for accepting *unity* of poem?

(1) That it is a collection of *independent love-songs*, (b) a *continuous poem*. (2) (a) Has form of *dialogue*, for most part with *same characters*, (b) one and *same female figure* appears throughout (*Encycl. Britann.*, s. v. *Canticles*).

Most obscure book in whole Bible. Has been variously explained (among other views) as setting forth *love of Jehovah for Israel*; as giving *history* from Exodus to the coming of the Messiah; as referring to *union of Soul with Body*; as *conversation of Solomon with Wisdom*; as prophecy of *Church from the Crucifixion till after the Reformation*; as intended to *glorify the Virgin Mary* (HI 32 f.; GSS 101 f.).

3. Interpretation. (1) Three schools of interpreters? (2) Which the earliest known of the three? (3) First certain appearance of *Allegorical* interpretation of the Song? (4) In what way this method of interpretation long used by Jews? (5) How does *Typical* method differ from *Allegorical*? (6) Different views regarding the *Shulamite*? (7) Objections to *Allegorical* and *Typical* interpretations? (8) Yet with what qualification? (9) Besides understanding poem in natural

sense alone, in what other point does modern view differ from traditional? (10) Grounds for adopting "Shepherd" theory? (11) What, however, to be noted? (12) One source of difficulty in interpreting poem?

(1) Those taking the poem as (a) intended purely in natural sense, (b) *allegorical*, (c) *typical*. (2) Allegorical; Jewish interpretation of love of Jehovah to Israel being modified by early Christian Church to adapt to Christianity. Some, however, have supposed love intended to be between *Christ and the individual soul* (BB 193). (3) In writings of *Origen* (A.D. 185-284). Wright, *Introd. to O. T.*, p. 171. (4) In poetical paraphrases, during Middle Ages, to give consolation to dispersed and suffering Jews (GSS 38 ff.). (5) In latter, *Solomon and Shulamite mere figures* standing for something higher; in former, relation of love between Solomon and Shulamite really existed, but only object in describing it is to *typify spiritual relations* (BB 194). (6) (a) That she was *Pharaoh's daughter*, wife of Solomon, (b) a young woman of Galilee. (7) (a) No evidence to favor these methods (ASS 49); (b) contrary to usual rule that allegories indicated as such (GSS 119 f.), (c) sense complete in itself, (d) Solomon not fitted to represent Christ (GSS 122). (8) That not necessarily objectionable, provided it be understood that these meanings not intended by writer (LI 405 f. But cf. ASS 51 f.). (9) In supposing *two lovers*, i. e., a *shepherd* youth in addition to *Solomon*. (10) (a) Not to be supposed that *Solomon* would be represented as *peasant*, without reason given, (b) difference in tone between manner of *King's* address to *Shulamite* and that of supposed *shepherd*, (c) so with replies of *Shulamite* to them both, (d) separation (on theory of *one lover only*) on wedding-day improbable, (e) "Shepherd" theory brings catastrophe at *end*, "Solomon" theory at *middle*, thus depriving of motive the second half of book (ASS 7 ff.). (11) That modern view by no means claims to be fully established. It is only that it appears much better than any of older theories. In any case, good deal has to be *assumed* (LOT 411). (12) That

different parts not marked by names of different characters. Some help, however, in change from masculine to feminine, singular to plural, and *vice versa*.

The shepherd was regarded as the Shulamite's accepted lover by *Ibn Ezra* in 12th century, and by another Jewish writer in the 14th (GSS 46, 56). The first to adopt modern view as to *design* of book was a Jewish poet in first quarter of present century (*ibid.* p. 59).

#### 4. Analysis. Story of poem on modern view?

(LOT 410 f.): Beautiful Shulamite maiden surprised by King and retinue on royal progress, and brought to his palace in Jerusalem. There King tries to win her heart and persuade her to live at court. But she is already pledged to a young shepherd, and the King's love and flattery cannot move her. At last, she is allowed to return home, where, at close of poem, the lovers appear together and extol the worth of genuine love as compared with that which money and rank can buy.

5. Purpose. (1) How differs on old and new view respectively? (2) A lesser purpose which, it has been suggested, book may have been intended to serve?

(1) (a) To show triumph of love over polygamy, (b) to exhibit fidelity of true love (LI 211 f.). (2) Consecration of love of nature (LI 212; cf. LE 12 [15], Stanley, JC, ii. 241, LOT 420 f.).

See, *Study of Form and Contents of S.S.*, BW ii. 247-258. Reference to Budde's view that S.S. is collection of folk-songs to be used at Hebrew wedding festivities, ET v. 340 ff., cf. BW v. 208 ff. *Paraphrase* of S., ET vii. 105 ff., 170 ff.

### JEREMIAH.

1. Relation, in time, of *Jeremiah* to *Isaiah*? 2. What known of Jeremiah's birthplace and family? 3. National policy opposed by him? Account of this policy. 4. Trace connection between history of Egypt and Judah from time of *Manasseh* to destruction of Jerusalem. 5. Subsequent history

of Jeremiah? 6. In whose reign did his prophetic activity begin? 7. Extent to which religious reform carried? 8. As last resort, what counsel given by prophet? 9. Treatment of Jeremiah at hands of his people? 10. Changed estimate of his writings subsequently? 11. How did his prophecies come to be written? 12. Group among his prophecies similar to some in *Isaiah* and *Ezekiel*? 13. Feature almost absent from prophecies of Jeremiah? 14. By what conception does Jeremiah *surpass in spirituality* every other prophet? 15. Chief thought presented by prophet? 16. Features rendering book less interesting than writings of other prophets? 17. From what source chap. 52 derived? 18. Two ways in which chronological order disturbed? 19. As to present arrangement, what view improbable? 20. Principal differences between Hebrew text and LXX?

1. Born shortly before death of latter (BB 217). 2. In *Anathoth*, a little north of Jerusalem. Of priestly family. (LOT 232.) 3. Of courting friendship of *Egypt*. Egypt had risen again into power and become rival of *Assyria* (BB 218). 4. In *Manasseh's* time Egypt once more a great power, and disposition began in Judah which Jeremiah discouraged. In opposing King of Egypt, *Josiah* lost his life at *Megiddo*. Four years after, *Nebuchadnezzar* defeats Egyptians at *Carchemish*, and *Jehoiakim*, son of *Josiah*, becomes subject to *Babylon*. Rebels, and Jerusalem falls, and its king is slain. His son *Jehoiachin* (*Jeconiah*, *Coniah*) with flower of land carried to Babylon, *Zedekiah* (*Mattaniah*) being permitted to reign over remnant. *Zedekiah* seeks alliance with Egypt, whereupon Chaldeans capture Jerusalem, Temple is destroyed, king with other captives taken to Babylon, and *Gedaliah* made Governor of Judah. 5. Carried to Egypt by murderers of *Gedaliah*. Tradition of his death by stoning is of little worth (BB 219; CC 54, a [143]). 6. In 13th year of *Josiah* (BB 221). 7.



Open idolatry abandoned, outward regard for religion maintained. 8. To submit to Chaldeans. 9. His writings publicly burned, himself thrust into the stocks, and imprisoned (BB 224). 10. Restored Jews greatly influenced by his writings. In days of Christ was expected Jeremiah would come to *prepare way for Messiah*. 11. Prophet commanded by Jehovah to write in roll all he had spoken. This dictated to *Baruch*. Next year roll read before people. Read also before *Jehoiakim* by Jehoiakim's order. King in anger cuts up roll and casts it into fire. Second roll prepared with additions (LOT 234). This probably nucleus of our present book (CC *l. c.*). 12. Prophecies concerning foreign nations (xlvi-li). Among them a long one against *Babylon*. *Cyrus* referred to. Thought by some not to be by Jeremiah (LOT 250 ff.). 13. Messianic prophecy (BB 225). 14. Of the *New Covenant* (xxx. 31-34). LOT 257. 15. Purely *ethical* nature of Jehovah and inwardness of relation to minds of His servants. What needed by people, not *reform* but *regeneration* (CC 54, *b* [144]). 16. *Sameness* of language and of story. With perhaps exception of *Ezekiel*, less studied than any book of Old Testament (BB 227). 17. Taken by compiler of Jeremiah from 2 *Kings* xxiv. 18-xxv. 30, historical account of capture of Jerusalem by Chaldeans (LOT 252). 18. Some narrative sections disjoined from discourses to which refer; some passages brought together on account of common subject, though of different dates (CC 54, *b* [144]). 19. That prophecies placed in present order by Jeremiah or even by Baruch (LOT 254). 20. Groups of prophecies on foreign nations differently arranged. Nearly 3000 words in Hebrew text left out in LXX (BB 228).

On Jeremiah, see E (5) i. 66 ff. (*Stalker*): (4) iv. 241 ff.; Short Papers on, E (1) vii. 241 ff., 358 ff., 453 ff., viii. 59 ff., 230 ff., xi. 65 ff.

## LAMENTATIONS.

1. Of what does book consist? 2. Common characteristics of three of these Elegies? 3. General subject of all five? 4.

How does subject of third differ from all rest? 5. As to Authorship, difference between LXX and Hebrew text? 6. State case regarding authorship. 7. If not by *Jeremiah*, by whom?

1. Five Elegies. 2. Each begins with word "How" and is *alphabetical*; i. e., every verse, half-verse, or small group of verses, begins with letter of alphabet. But there are slight irregularities in this respect. 3. Jerusalem after capture by Chaldeans. 4. In being more personal: "I am the man that hath seen affliction," etc. 5. LXX especially ascribes book to *Jeremiah*; his name omitted in *Hebrew* text. LXX: "It came to pass, after Israel was taken captive and Jerusalem made desolate, that Jeremiah sat weeping, and lamented this lamentation over Jerusalem." Jewish and Christian writers ascribe to Jeremiah. 6. On whole, balance of internal evidence *against* Jeremiah's authorship. 7. A contemporary.

See E (4) v. 65 ff. (*Stalker*).

#### EZEKIEL.

1. Where did Ezekiel prophesy? 2. Position in life? 3. When prophetic call received? 4. Prophetic contemporaries? 5. Relation between Ezekiel and fellow-exiles? 6. Subjects of the three sections of book? 7. As to *unity* of book? 8. How does first section open? 9. In prophecies on foreign nations how is Ezekiel's point of view unlike that of *Amos*, *Isaiah*, or *Jeremiah*? 10. In prophecy of restoration of Israel what striking symbolism used by prophet? 11. Character of Ezekiel's vision and description of *restored Temple*? 12. Two important points in connection with this prophecy? 13. *Features omitted* from Ezekiel's description of Temple service? 14. *New functionary* named? 15. As respects Temple, what difference comes out between Ezekiel and prophets generally? 16. Aim of Ezekiel's entire system of regulations for Temple?

17. Similarity between vision of Ezekiel and that in last chapter of *Revelation*? 18. As to nature of his prophesying, contrast between Ezekiel and most of the prophets? 19. Plan of work contrasted with that of writings of *Isaiah* and *Jeremiah*? 20. As to method of teaching, three things in particular characteristic of book? 21. What may be supposed regarding *nature of symbolical actions*?

1. In land of captivity (BB 233). 2. Priest. 3. Fifth year (B.C. 592) of *Jehoiachin's* captivity. 4. *Jeremiah* and *Daniel*. 5. Of antagonism. Ezekiel did not speak openly among them; addressed only those who visited him in his house. Yet upon Exiles it was that he fixed his hopes for future. *Zedekiah* and Jews at Jerusalem he gave up (LOT 261). 6. (a) Approaching fall of Jerusalem, (b) prophecies on foreign nations, (c) Israel's future restoration. 7. From first to last, bears stamp of one mind. 8. With vision of majesty of Jehovah: Four Cherubim appear from out of storm-cloud; and a chariot. Supported on heads of Cherubim, a firmament, and on firmament a throne with Divine Form upon it (LOT 262). 9. Ezekiel brings out fact that fall of Jerusalem not purely a triumph for heathen. Similar fate will befall them (LOT 268). 10. Vision of *Valley of dry bones* (LOT 273). 11. (chapters xl.-xlviii.). Most obscure of all his prophecies (BB 238). 12. (a) Temple not restored on lines of this vision, but in main after *Solomon's Temple*; (b) *physical impossibility* of carrying out prophet's details. Natural boundaries prescribed, i. e., between Sea and Jordan, several miles too narrow to fill out assignment for Temple and Priests and Levites. 13. *Ark of Covenant, High Priest, Pentecost, and Day of Atonement*. (BB 239). 14. The "Prince," whose duty was to provide sacrifices. 15. Greater importance attached to ceremonial observances of religion (LOT 274). 16. To secure sanctity of Temple and holiness of people. Ideal element evidently present in Ezekiel's account. 17. Living waters (xlvii.) flowing from under altar and into Dead Sea, making latter sweet (BB

239). 18. Theirs *spontaneous*; his often the result of *reflection* (LOT 278). 19. Methodically arranged, seemingly by prophet's own hand. 20. *Symbolical figures, symbolical actions, visions* (CB xxv.). 21. Were, at any rate some of them, *imagined* merely; e. g. (iv. 5), lying on his side immovable for 190 days (*ibid.* xxix.).

On Ezekiel, see BW v. 248 ff.

### DANIEL.

1. In which division of Hebrew Scriptures does *Daniel* stand?
2. Peculiarity as to *language*?
3. Subjects of the two parts of book?
4. Describe more fully former half.
5. Account of *colossal image* in Nebuchadnezzar's dream?
6. Traditional view regarding *empires* intended?
7. What that of many modern interpreters?
8. Describe Nebuchadnezzar's dream of the *mighty tree*, and its interpretation.
9. Daniel's *Vision of the Four Beasts*?
10. Vision generally supposed to refer to *Antiochus Epiphanes*?
11. Period represented by *Seventy Weeks* and how commonly interpreted?
12. General outline of *vision of Daniel by the Hiddekel*?
13. What supposed by many regarding date of book?
14. (1) Three-fold evidence on which late authorship based? (2) Under first head, difficulty connected with *Belshazzar*?
- (3) Foreign elements in language?
- (4) What noteworthy regarding *Aramaic* and *Hebrew* of Daniel?
- (5) Doctrines taught in more developed form than elsewhere in Old Testament, and somewhat resembling literature of period much later than Daniel?
15. What suggested idea that book probably belongs to age of Antiochus Epiphanes?
16. On supposition of this late authorship, how book to be explained?
17. Feature not excluded by modern view?
18. What considered Author's motive in narrative parts?
19. How does

book differ from earlier prophets in its view of history? 20.  
As prophet, how does Daniel differ from other prophets?

I. *Hagiographa*. 2. Partly Hebrew, partly *Aramaic*.  
3. (a) History of Daniel (i-vi.), (b) visions attributed to him (LOT 458). 4. Made up of several loosely joined sections, each a complete narrative in itself (BB 241).  
5. Head of gold, silver breast and arms, body brass, legs iron, feet iron and clay mixed. Stone "cut out without hands" suddenly falls, smites feet, which then break up, while stone becomes mountain filling whole earth (LOT 459). 6. (a) *Chaldean*, (b) *Medo-Persian* (Cyrus), (c) *Macedonian*, then *Seleucidæ* (*Antioch*), and *Ptolemies*, (d) *Roman*. Stone regarded as representing Kingdom of God.  
7. (a) *Chaldean*, (b) *Median*, (c) *Persian*, (d) *Macedonian*.  
8. Head towering to heaven, beasts and fowls sheltered by branches. Nebuchadnezzar hears command for its destruction. Tree symbolized King who was to be humbled and for seven years bereft of reason (LOT 460).  
9. Saw rising from Sea a *lion* with eagle's wings, a *bear*, *leopard* with four wings and four heads, and a *fourth beast* with iron teeth, destroying all things, and with ten horns. A little horn springs up and roots out three of others. Celestial assize held. Beast is slain, and one "like unto a son of man," i.e., in human form, comes with clouds of heaven into presence of the Almighty and receives from Him universal dominion (LOT 462). 10. Of *he-goat* from West meeting *ram* from East. In place of broken horn of goat, four other horns rose up. Out of one of these comes little horn, taken to mean *Antiochus Epiphanes*. Angel *Gabriel* explains meaning to Daniel, though name of Antiochus does not appear. He-goat represents Greeks with *Alexander*; four horns being four kingdoms into which at his death Macedonian empire divided (LOT 465). Antiochus ascended throne B.C. 176. II. (a) Time taken fully to atone for iniquity of people. Seventy years of Captivity being nearly up, Daniel implores God to look favorably upon His people. Gabriel explains that not 70 years, but 70 weeks of years required. (b) As prediction of death of Christ, and destruction of Jerusalem by *Titus*. View labors under

serious difficulties. No unobjectionable interpretation yet furnished (LOT 464 f.). 12. Angel prevented hitherto by "prince" [guardian angel] of *Persia*, but being now assisted by *Michael*, "prince" of Jews, comes to Daniel and tells of long contest he (the angel) and Michael will have on behalf of Daniel. Then struggles are related of succeeding centuries. History of Antiochus most fully described of all. Death of Antiochus followed by *resurrection of Israel*. Finally, advent of Messianic age announced (LOT 466). 13. Not earlier than *circ. B.C. 300*, and written in Palestine. *Probably* composed under persecution of *Antiochus (circ. B.C. 168)* LOT 467. 14. (1) (a) Facts of historical nature, (b) language, (c) theology (LOT 467, 469, 477). (2) Is called *King of Babylon* and Nebuchadnezzar called his father. Last king of Babylon, *Nabonidus*; no relation to Nebuchadnezzar (LOT 468). (3) *Persian* words very numerous. Also, are a few Greek (LOT 469). (4) Aramaic is *Western* dialect, such as spoken in *Palestine*. Hebrew resembles that of age subsequent to *Nehemiah* (LOT 471 ff.) (5) Doctrines of *Messiah, Angels, Resurrection, Judgment* of world. General *atmosphere and tone* of book not those of Exile (LOT 477). 15. Culmination of interest in relations of Jews with Antiochus.

Prophets generally encouraged people in hour of actual need. But Daniel shows no interest in contemporaries; nor does he anticipate the Return; looks to remote deliverance. After time of *Antiochus*, picture given is less distinct. If book by writer in time of Antiochus, all becomes clear (LOT 478). That work as we have it now is by one living in days of that ruler, is accepted by even moderate critics (*ibid.* 483). Cf. LI 215.

16. By regarding author as offering consolation his age needed on account of persecutions that were arising. 17. Predictive element. 18. Not merely to describe events in Daniel's life, but to magnify God of Daniel (LOT 479). 19. Embraces much more. Is continuous succession of empires. (LOT 480). 20. No *special* authority as prophet laid claim to. No "Thus saith the Lord" (LOT 481).

*Some Queries about Daniel*, BW vi. 264. Recent discoveries and Book of Daniel, E (3) i. 217 ff., 431 ff., ii. 437 ff.

## HOSEA.

**1. Contemporaries.** Position of *Hosea* among contemporaneous prophets?

Younger contemporary of *Amos*; older, of *Isaiah* and *Micah* (DP 107).

**2. Hosea and Amos.** (1) How has distinction between character of teaching of *Amos* and *Hosea* respectively been expressed? (2) Difference in regard to nature of *prophetic call* in two cases? (3) Another consideration tending to influence personal feelings of each?

(1) Former taught that "God is Justice"; latter, "God is Love" (Cornill, *Der israel. Prophetismus*, S. 48); former was "prophet of Conscience"; latter, "prophet of Repentance" (BT i. 229). (2) With *Amos*, came from without: "The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy?" (*Amos* iii. 8). To *Hosea*, came in bitterness of own soul. (3) Both, prophets to Israel; but former an outsider, latter himself a subject of northern kingdom (PI 154 f.).

**3. Hosea's Marriage.** (1) (a) Relation in which Jehovah described as standing to Israel? (b) What led to this treatment of subject? (c) View taken of *Hosea's marriage*? (d) Other views? (e) Explanation considered to justify opinion that Hosea married in ignorance of woman's real character? (f) Support idea of this ignorance receives from *typical* meaning of incident? (2) Difference between Semitic idea of *union of god with a land* and Hosea's of *relation of Jehovah* to Israel? (3) What specially constituting Israel's unfaithfulness as spouse of Jehovah? (4) Before Jehovah's compassion could receive back Israel, what first needed?

(1) (a) Husband. (b) Hosea's own domestic experience. (c) That wife chosen in ignorance of true character (BT i. 236 ff., DP 117 ff., PI 180 ff., E (4) iii. 79 f.). (d) That whole story *allegorical*; that is in all points to be taken *literally*. (e) That Hosea referred his knowledge afterwards acquired of God's purpose, back to time when that purpose entered upon its fulfilment, i. e., the day of betrothal (BT i. 238). (f) Hosea represents earliest relations of Israel to Jehovah as *innocent*. (2) Former *physical*; latter *moral*. On former view, a god simply the great ancestor of his people (PI 168). Jehovah's relation by grace, not by nature; He had *adopted* Israel (*ibid.* 169). Further, bride not the *land*, but the *people*. Corn, wine, etc. were love-gifts from husband to wife: "She did not know that I gave her the corn, and the wine, and the oil," etc. (*Hosea* ii. 8). BT i. 243. (3) Her going after the *Baalim*, images nominally representing Jehovah, but worshipped as heathen worshipped their deities (*Hosea* ii. 5, cf. 8, 12). BT i. 243 f. (4) Israel's discipline. This the Exile was to be (BT i. 245 ff.).

4. **Two Parts of Book.** (1) Contrast as to times described respectively in former and latter (larger) part? (2) Character of second part? (3) Striking indication of deep moral decay in second period?

(1) (a) Prosperous reign of *Jeroboam II.* (B.C. 790), (b) disintegration of nation in following reigns. (2) Difficult to interpret. Due in part to *corrupt text*, in part to *emotional character*.

It is as if prophet "cannot think out things and reason out things. He sways like a pendulum from one extreme to another: now blazing indignation against the people's wickedness and blindness and madness, and the next moment lamenting over them like a mother over her only son" (E (4) iii. 71). Text "one of most dilapidated in the Old Testament, and in parts beyond possibility of repair" (BT i. 220).

(3) That even *priests* and *prophets* corrupt.

"Let none find fault and none upbraid, for my people are but as their priestlings. O priest, thou hast stumbled to-day: and stumble to-night shall the prophet with thee" (emended text, iv. 4. BT i. 257).



## 5. "Romance" of early history of Israel?

That Jehovah called puny race as chosen people, passing over *Assyria*, *Egypt*, etc.

"God's eyes, that passed unheeded the adult princes of the world, fell upon this little slave-boy, and He gave him a career: *From Egypt I called him to be my son*" (BT i. 291).

On *Hosea*, see BW v. 461 f., xii. 257 ff., E(1) ix. 241 ff. (*A. B. Davidson*); x. 422 ff.

## JOEL.

1. Where probably did *Joel* prophesy? 2. How does case stand as to his belonging to *priesthood*? 3. And as to date of prophet? 4. Condition of country? 5. Part performed by prophet in emergency? 6. Point noteworthy in his account of the plague? 7. In what way announcement introduced of God's world-wide plan? 8. What represented as required by nation's consecration? 9. Of what the outpouring of the Spirit the precursor? 10. As to Joel's prophecy, give view opposed to that presented in *Answ.* 5. 11. Three theories about the *locusts*? 12. Wide range of dates assigned to prophecy? 13. Between what two dates does question practically lie? 14. What probably the one sure inference as to date? 15. Two striking characteristics of Joel's *style*? 16. How has *limitation* of his religious range been exaggerated?

1. Written and published in Jerusalem (BB 260). 2. Can neither be proved nor disproved. 3. Nothing definite known; only matter of conjecture from book itself. 4. Land laid waste by successive visitations of locusts. Worse experience of plague overhanging (BB 261). 5. First, declares that suffering due to judgment of God; foretells worse things; urges penitence. Then, people having repented, gives assurance of God's pity and

grace ; and concludes with picture of setting up of God's kingdom on earth. 6. Vividness of description, both of what has been and what is to be. Luxurious suffer ; religion suffers, and agriculture. Time for priests to gather people for prayer. Locusts described in distance, near at hand, and when right upon the suffering land. 7. Nation's temporal relief not enough. People have part in world scheme. To fulfil part, must be consecrated to God (BB 262). 8. Inspiration of *each individual*. 9. Judgment of world. 10. That calamities all have reference to *future*. Possibly ; but idea not in harmony with language. 11. That to be taken (a) literally, (b) allegorically, (c) apocalyptically, as in *Revelation*. On this view locusts regarded as supernatural agencies belonging to last times. Literal interpretation the natural one, and mostly favored by modern scholars. For Allegorical sense, is claimed by advocates that description suits *human* beings better (BB 263). 12. Five centuries (BB 265). 13. *Circ.* B.C. 860, beginning of reign of *Joash* ; and post-Exilic period (*circ.* B.C. 445). 14. That Joel either *first* or *last* among writing prophets. (BB 267). 15. Descriptive and oratorical skill. 16. Does emphasize *ritual* of penitence, yet implies importance of *reality*. And *temporal* prosperity considered as *basis of spiritual*. Outpouring of Spirit confined, it may be, to *Israel* ; still, salvation based on *spiritual* character. *Messianic future not so exalted* as with some prophets ; yet there is progression in God's dealings with world.

See (A. B. Davidson) E (3) vii. 198 ff. ; and (Elmslie) E (4) iii. 161 ff. ; viii. 208 ff.

## AMOS.

1. The Prophets. (1) *Semitic* conception of Deity ? (2) What the relation of a god to his tribe thought to involve ? (3) Consequent functions of prophet in primitive society ? (4) Essential idea of Old Testament prophet ? (5) Wherein did early prophets of Israel resemble other Semitic prophets, and wherein differ ? (6) Three groups of the Canonical prophets ?

(1) Every tribe had a god and every god had a tribe (BT i. 14). (2) One involving concern for all practical interests of tribe. (3) Among other things, to give information, e. g., regarding whereabouts of lost property, or escaped criminals; as to time for sowing crops, etc., (*ibid.* 15). (4) That he was a *speaker for God* (*ibid.* 12). (5) In similarity of *methods*; in *moral superiority* (BT 17). (6) 1. *Assyrian Period*, 2. *Chaldean*, 3. *Post-Exilic*.

Assyrian Period (B.C. 760-700). To Israel: *Amos, Hosea*. To Judah: *Isaiah, Micah*. Chaldean Period (B.C. 640-570): *Nahum, Zephaniah, Habakkuk, Jeremiah, Ezekiel*. Post-Exilic: *Haggai, Zechariah, Malachi*. As to dates of *Joel, Obadiah*, and parts of *Isaiah* and *Zechariah*, opinions differ. *Jonah* is, as Jewish tradition puts it, "a book by itself," and *Daniel* is regarded as not among prophets in Canon (DP 19 ff.).

**2. Condition of Country.** (1) How long interval between *Elisha* and *Amos*? (2) Contrast between state of country in time of two men respectively? (3) *Moral* condition of Israel in day of *Amos*? (4) *Religious*? (5) As respects religion, into what was land fast falling?

(1) About 40 years. (2) In days of *Elisha* country harassed by enemies; of *Amos*, exceptionally prosperous (BT 31 ff.). (3) Oppression of poor, luxury, perversion of justice, immorality (CB 99 f.). (4) Crowded temples, frequent pilgrimages, elaborate ceremonial, costly gifts; but no care for righteousness (BT 39 f.).

"It was not political blindness or religious indifference, but a profound and fanatical faith, that made Israel insensible to the danger so plainly looming on the horizon" (PI 132).

(5) Heathenism (BT 157).

**3. Amos a Conspicuous Figure.** (1) What makes *Amos* a striking figure among prophets? (2) On what occasion his position marked by great impressiveness? (3) Instance of way in which *Amos* preached God's *universal* providence?

(1) First (unless possibly *Joel*) among writing prophets ; juncture of his appearance and startling character of Message (BT i. 73). (2) Of his presence at great religious festival at *Bethel*, to face, all alone, wealth and power and popular favor there arrayed against prophet of Jehovah (BT 107 f.) (3) Reference to Divine guidance in case of *Ethiopians*, *Philistines*, and *Syrians*.

"Are ye not as the children of the Ethiopians unto me, O children of Israel? saith the LORD. Have I not brought up Israel out of the land of Egypt and the Philistines from Caphtor and the Syrians from Kir"? Israel indeed God's peculiar people, but only that they might be a holy nation. If they become a sinful people, and so God's judgment must needs fall upon them, then they are no dearer to Him than any other people (BT i. 189).

4. **Israel Warned.** (1) Two things condemned by Amos in Jewish national life? (2) Two-fold misapprehension at bottom of Israel's infatuation? (3) Words of prophet in substance his answer to implied reasoning of people? (4) In this connection, of what hope of theirs does he expose the futility? (5) By what comparison does he describe thoughtlessness and luxury of the *women*? (6) Passage considered by many modern writers to be opposed to traditional view of Levitical legislation? (7) In foretelling judgments upon nation, notable expression used, suggested by one of common visitations? (8) To which kingdom prophecy of Amos addressed? (9) Nation that was to serve as Jehovah's instrument in punishing Israel? (10) Profound influence of *Assyria* on prophecy? (11) Charge that has been brought against *tone* of Amos? (12) With what prophet contrasted in this respect? (13) How difference to be explained?

(1) Its civilization and its religion (BT 42 f.) (2) That God cared for Israel only among nations; that

righteousness not necessary part of His worship (CB 108).

(3) "You only have I known of all the families of the earth : therefore I will visit upon you all your iniquities" (iii. 2).

"It must have been a rude shock to the easy-going security of the Israelites to learn that just because they were Jehovah's people He intended to punish them" (DP 96).

#### (4) From trusting to the Day of Jehovah.

"Woe unto you that desire the day of the LORD! Wherefore would ye have the day of the LORD? It is darkness and not light" (v. 18). What God required was justice and righteousness, not feasts and solemn assemblies (BT i. 169 f.).

(5) By comparing them with *cattle* (iv. 1.: "kine of Bashan"), "heavy, heedless animals, trampling in their anxiety for food upon every frail and lowly object in the way" (BT i. 148) (6) "Did you bring unto me sacrifices and offerings in the wilderness forty years, O house of Israel?" (v. 25). Not that there were no sacrifices in those times; only, that ritual then but modification of that common to all Semites (BT 103 f.) (7) "I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD" (viii. 11) BT i. 186. (8) Northern. (9) Assyria. (10) Appearance of *Assyria* strengthened faith in God's purpose of bringing unrighteousness into judgment; thought of immense power of Assyria being under Divine control added to sense of Jehovah's greatness; elimination, by Assyria's resistless advance, of all *tribal* gods prepared way for acknowledgment of *one true God*; community of suffering led to feeling of *oneness of men* (BT 44, 51, 54). (11) Austerity (CB 110 f.) (12) *Hosea*. (13) By difference in (a) circumstances of two men : *Amos* from desert; *Hosea's* own troubles; (b) *nature* of two men.

**5. Against Nations.** (1) Unusual position of oracles for foreign nations? Why? (2) What condemned in these nations?

- (1) Before, not after prophecy against Israel herself. To show that if other nations bad, Israel worse (BT 121).  
 (2) Inhumanity as such (BT i. 122; cf. 133).

6. Epilogue. (1) Question disputed regarding *Epilogue* (ix. 11-15) and few preceding verses? (2) Considerations as to *non-fulfilment* of these and similar prophecies?

(1) Whether by *Amos* or by another hand. In main, because of strong contrast offered by *Epilogue's* bright picture of future to whole tone of severity through rest of book.

It is at least to be borne in mind that restored Israel is a very different Israel from Israel condemned by the prophet; that prophets usually close with allusions to happy future; and that they are *poets*, often moved by *impulse* rather than logic (CB 119 ff.; BT 181 f.; 189 ff.; 194 f.).

(2) (a) Are *conditional*, (b) largely *ideal*, and (c) affected by *limitations* of Jewish religion (CB 226).

7. Date. In whose reign did Amos prophesy? Date?

*Jeroboam II.* About B.C. 750.

On *Amos*, see E (3) v. 161 ff., vi. 161 ff. (*A. B. Davidson*). *Prophecy in Israel*, BW vii. 1 ff.; Gen. facts regarding O. T. prophecy, vii. 124 ff., 199 ff. *Prophecy before Conquest of Canaan*, 273 ff., in *United Kingdom*, 352 ff.; *Ideal elements in prophecy*, viii. 211 ff.; *Essential elements*, v. 321 ff. *Strophical Arrangement of Amos*, xii., 81 ff., 179 ff., 251 ff., 333 ff.

## JONAH.

1. Historical Interpretation. Reasons for?

(a) This the *natural* sense, (b) objections to historical interpretation regarded as due only to rejection of the *miraculous*, (c) method justified on ground that our Lord's reference to book sanctions natural sense.

2. Objections to this Method. (1) *Strangeness* of book, even apart from distinctly miraculous element? (2) Objections on score of *omissions*? (3) From *silence* of other parts of Scripture?

(1) (a) Book as whole gives such impression, just as feeling produced, e. g. in *Pilgrim's Progress* that we are not dealing with real life. E (4) vi. 2 f. (b) *Special* features have same effect, e. g. sudden conversion of vast population; and representation of king very different from what we should expect from his character as we know it from other sources (LOT 303).

Though it is only right to bear in mind extreme susceptibility of Orientals to religious influences (MP 240.—Wright, *Bibl. Ess.* p. 67 f.).

(2) Narrative silent as to many things we should have expected to find mentioned.

Such as, (1) locality of Jonah's release from fish, (2) name of Assyrian king, (3) account of journey to Nineveh, (4) what were sins of Nineveh, (5) things referred to, indeed, but omitted from their natural place (BT ii. 499).

(3) No allusions to remarkable conversion of Nineveh in writings of succeeding prophets. E (4) vi. 4.

First mention of *Jonah* is in *Tobit*, about 450 years after Jonah. But *Tobit* says nothing about *repentance* of Nineveh (*ibid.*) No doubt, argument from silence requires caution; but evidence is *cumulative*.

**3. Misapprehensions.** (1) As to charge that Historical Interpretation rejected only through dislike of miracle, what to be said? (2) How objection met that our Lord's language implies historic truth of *Jonah* narrative?

(1) (a) That, as matter of fact, Allegorical View accepted by many who do not disbelieve in miracles, (b) that true question not at all whether these miracles could have happened, but only whether there is not more reason for understanding book allegorically than literally, (c) that it is felt these particular miracles are so unlike other miracles of Scripture that this dissimilarity is itself enough to suggest they are not to be taken as actual occurrences.

Stories have been related of men swallowed by sharks and of their having been recovered alive (Wright, *Bibl. Ess.* 36 ff.).

(2) In two different ways. (a) By some is considered that our Lord *expresses no judgment* at all as to character of story, but merely uses story as *illustration* (BT 507 ff.; MP 234 f.). (b) By others, that our Lord in assuming our nature assumed also the *limitations* of the human mind; in other words, that in matters not affecting His office of Divine Teacher His knowledge was knowledge of men of His day. (See LI 413 ff.).

"All those points on which there may seem to be any collision between the language used by Christ and modern inquiry are not of the nature of direct affirmation or explicit teaching, and were in no way essential to His Messianic office" (*ibid.* 417). "Jesus Himself told us He was ignorant of one thing, of the time, namely, of the day of judgment. Therefore ignorance for Him was a possibility. So the question is not, Could He be ignorant of anything? but, To what did His ignorance extend?" *Plummer* in E (4) iv. 10. "Let us abide by the fact that there is a remarkable silence in Scripture respecting the all but limitless knowledge which reverent minds often think it necessary to attribute to Jesus Christ. It would be rash to assert that He did not possess it: still more rash to assert that He *could* not have possessed it. But such evidence as has been granted to us seems to point to a limitation of His knowledge very much more considerable than many people are willing to admit" (*ibid.* 11). Again, "It is at least *conceivable* that Jesus so emptied Himself of the attributes of His Divinity as to be dependent for knowledge upon His earthly experience and the information He obtained from others. In that case He would know no more about the authorship of the Sacred writings than His Jewish instructors could tell Him, and He would share their ignorance as He shared their customs and climate" (*ibid.* 13). Speaking of the self-emptying of the Son of God, Canon Mason says, "Any attempt to minimise it and explain it away, seems to impair the completeness of the Incarnation" (*Faith of the Gospel*, 154). See on this subject, TC 25 ff., and Swayne, *Our Lord's Knowledge as Man*.

4. Allegorical Interpretation. (1) Reasons for taking book as Allegorical? (2) What regarded as confirmatory of allegorical view? (3) Show analogy between *Israel* and *Jonah*. (4) Advantages of Allegorical interpretation? (5) How view qualified?



(1) *Didactic* purpose appears from structure of book. What aids this purpose is mentioned, while information is withheld that might have been expected if *history* had been what author was writing (LOT 303). For example, story ends abruptly as soon as (on modern view) *moral* perfectly clear (BT ii. 499 f.). (2) That nations of world spoken of by prophets as the *sea* or *sea-monsters*, and Exile as Israel's being *swallowed up* (BT ii. 503 f.)

Is. xxvii. 1: "In that day the LORD with His sore and great and strong sword shall punish leviathan the swift serpent, and leviathan the crooked serpent; and he shall slay the dragon that is in the sea" (*ibid.* 504 n.). To the Jew, "the sea was a symbol of arrogance and futile defiance to the will of God. The Semites had filled it with turbulent monsters, snakes and dragons who wallowed like its own waves, . . . or rose to wage war against the gods in heaven and the great lights which they had created." *G. A. Smith* tells of a survival of this idea which he witnessed in Palestine on the occasion of an eclipse of the moon. There was "a hideous din of drums," etc. for the purpose of frightening the great fish swallowing the moon, and to make him disgorge it. By these nature-myths the prophets illustrated God's dominion over the heathen conquerors of His people. Chiefly so, from the Exile onward. *Jer.* (li. 34, 44) describes Exile as a swallowing of Israel by the king of Babylon, whom God compels to disgorge his victim: "Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, . . . he hath swallowed me up like a dragon." And Jehovah says, "I will do judgment upon Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up." (BT 524 f.).

(3) Israel like *Jonah*, in that was to set forth God's truth to world. This task Israel would not perform, but was unfaithful to God, following its own ways. At length it was "swallowed up" by world power Babylon. Thereupon it sought the Lord, and was permitted to obtain release. Even then it remained ignorant of Divine purpose to bless all nations of the earth, if only they would turn to the LORD. (LOT 304, BT ii. 502 f.). (4) (*a*) *Grotesqueness* of book not so great when accepted as popular *poetry* as when understood *literally* (BT ii. 495 f., 526). (*b*) makes work a prophetic sermon from first to last (*ibid.* 494). (5) By supposition that work has historic basis of fact (LOT 303).

### 5. Purpose of Book. What author's aim to teach?

Book not meant, as some suppose, to illustrate variety of truths (though may do so incidentally), but has one general design : to teach mission of Prophecy to Gentiles (BT ii. 500 f.).

By Dean Stanley, Jonah styled "the first Apostle to the Gentiles." E (4) vi. 6. In this book, "the national wall of separation is broken down and the whole heathen world is thrown open as a mission-field for the messengers of Jehovah" (*Orelli*, in Strack and Zöckler, *Kgf. Comm.*, S. 287); cf. BT ii. 495.

6. Prayer of Jonah. (1) Character as composition? (2) Form? (3) Two views regarding its place here? (4) A natural interpretation on Allegorical view?

(1) Consists almost wholly of passages parallel to others in Psalter (BT ii. 510). (2) Not petition for *deliverance*, but *thanksgiving* (LOT 304). Yet may be that Jonah regarded as *already saved* (BT ii. 512). (3) (a) That was part of original work, (b) that was inserted by later hand (*ibid.* 511, 527. Cf. LOT 304). (4) That is psalm of *nation* as a whole (BT ii. 527).

### 7. Closing Passage. Its striking character?

Irony blended with pathetic representation of God's care for His creatures (iv. 10): "Thou hast had pity for the gourd, . . . should not I have pity on Nineveh, that great city; wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" "God's pity for cattle is the last word of the unknown writer" E (4) vi. 16 f.

8. Authorship and Date. (1) When have we mention of another prophecy of *Jonah*? (2) Its subject? (3) On what grounds book supposed to have been written long after Jonah?

(1) *Circ.* B.C. 780, in beginning of reign of *Jeroboam II.* (LOT 300). (2) *Jeroboam's* success against Syrians.

(3) From (*a*) language, (*b*) *Psalms* in Chapter 2. If had come from *Jonah's* age, would, it is considered, have been more original, (*c*) general thought of book, which is regarded as presupposing teaching of great prophets. 5th Century B.C. proposed as date (LOT 301. Cf. BT 497 f.).

See E (4) vi. 1ff. (*Dale*); BE 34-98.

### GENERAL QUESTIONS.

1. Function of the Higher Criticism, and with what the name contrasted? 2. Why no reproach to say the Bible not *inerrant*? 3. Church definition of Inspiration? 4. Fundamental difference between old method and modern of determining authorship of Old Testament books? 5. Show superiority, broadly considered, of the new over the old? 6. (*a*) In support of Traditional view, the New Testament is appealed to? How? (*b*) Two-fold answer? 7. An obviously strong presumption in favor of modern view, speaking generally? 8. An ancient designation of the Bible disposes of some objections to modern conception of special books, or parts of books; what this name? 9. What unfair course frequently followed by defenders of traditional view? A natural inference? 10. Some principal founders of modern biblical criticism have been disbelievers in supernatural religion; ought not this to have put Christian scholars on their guard? 11. How do Christians, without intending it, often imitate these disbelievers? 12. Why to have been expected that ground should first have been broken by men out of sympathy with ideas predominant in Christian world? 13. Is it not unlikely that opponents of Christianity should in some respects arrive at truer views of Scripture than earnest Christians? 14. Does, or does not, the fact that for so many centuries the Christian Church has held certain views regarding the

Old Testament prove truth of these views? Why? 15. What would you say as to our Lord's promise to be with His Church? 16. And what as to seeming strangeness of new ideas about Bible being so modern? 17. The real question at issue regarding the Bible as revelation? 18. Respecting preconceived ideas as to *form* of revelation, what caution to be borne in mind?

1. To investigate *contents* of Sacred Writings, as distinguished from the *text*. Investigation of text constitutes Textual Criticism.

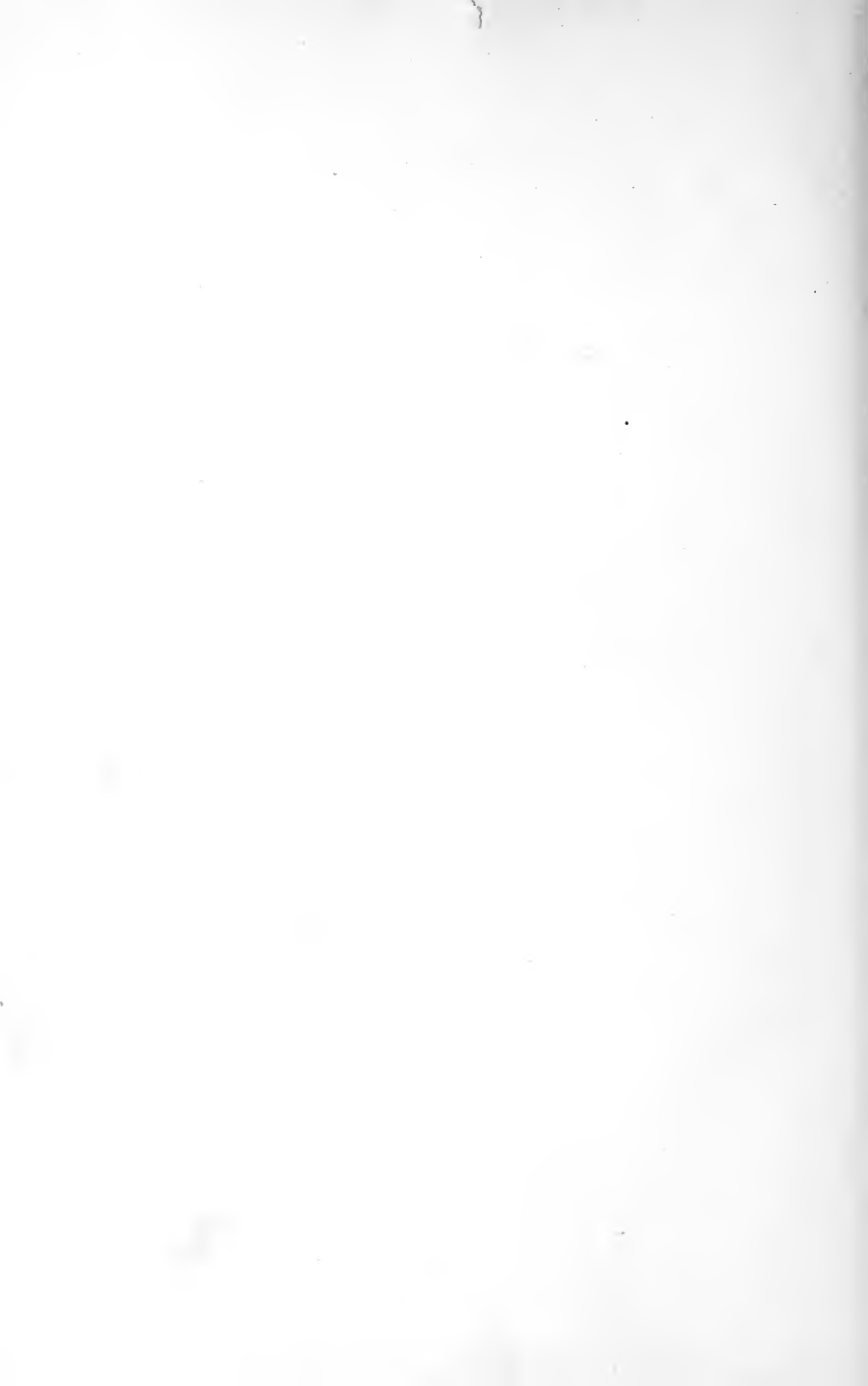
The Higher Criticism seeks to determine such points, e. g. as *authorship, character* of composition (e. g. whether literal history, or allegory, or poetry), and other matters which are recognised to fall within the province of Criticism in case of ordinary writings. To a greater or less degree, the Sacred books *are* ordinary writings. This is but another way of acknowledging the presence of a *human* element. So far as this side of Scripture is concerned, it is just as evidently proper to apply to the Bible the usual principles of literary criticism as it would be to depend upon the ordinary text-books of anatomy and physiology if we were studying the physical organization of the prophets. There is another and vastly more important side—the *Divine* element in Scripture. So far as this other side is concerned, a simple ploughman may be better able to understand the Sacred writers than the keenest critic. Just as the simple ploughman may know more about the constellations in the heavens than a far abler man who has spent all his time peering into the tube of his microscope. The acquisition of spiritual truth is dependent upon spiritual discernment. But of this, many of the critics are deeply sensible.

2. Because it was not intended to teach *science*, but *religion*. 3. There is none. 4. (a) By Jewish tradition; (b) by studying facts presented in books themselves. 5. Loyalty to tradition is loyalty to a theory; loyalty to truth, loyalty to God. 6. (a) Our Lord is supposed to sanction Mosaic authorship of Pentateuch. (b) There is no reason to suppose He intended to decide question of *authorship*. By others, it is considered that our Lord in taking upon Him our human nature took upon Him its

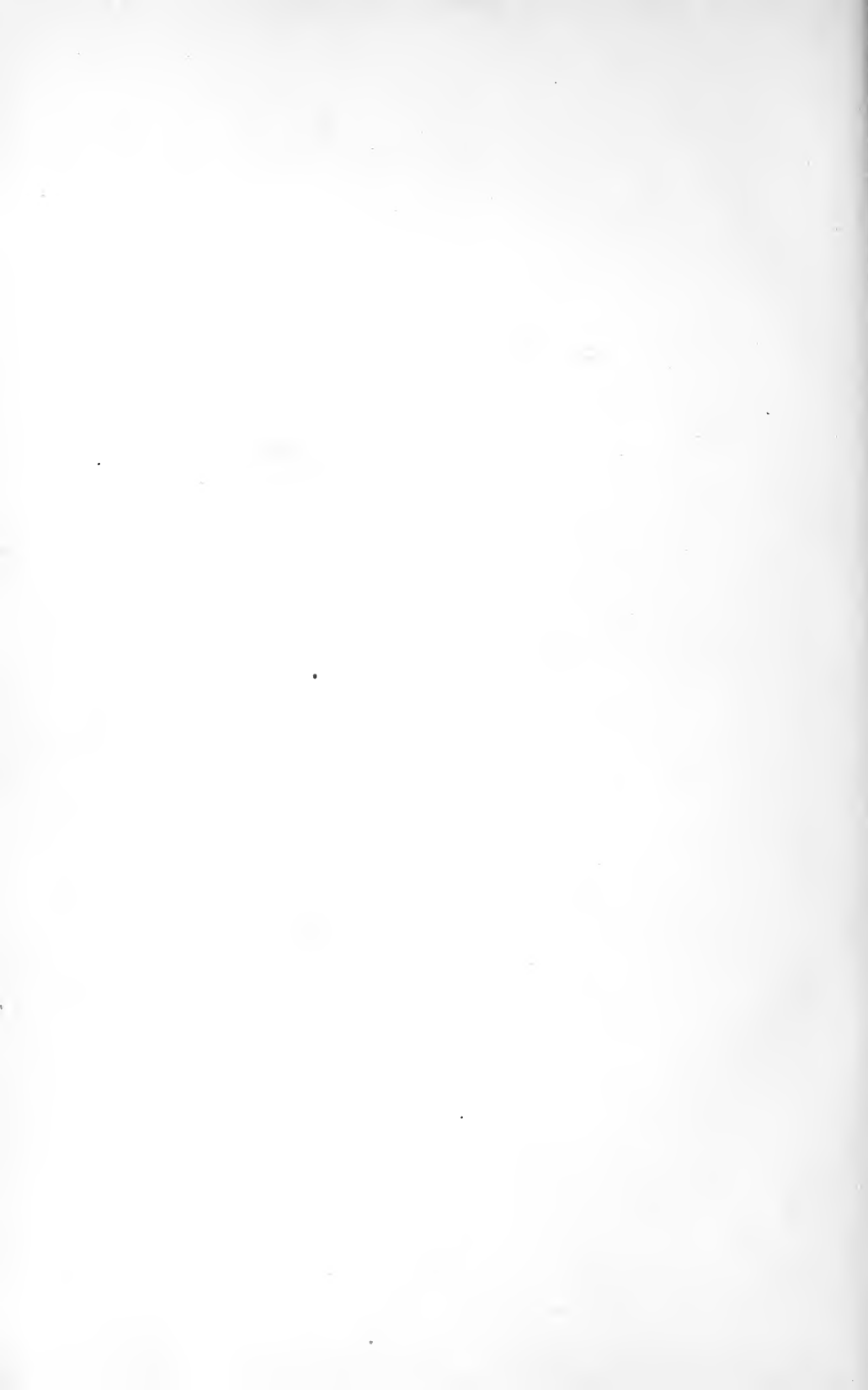
limitations (LOT xviii. *Vide supra*, (2) (b), p. 64). 7. Many devout Christian scholars have (in main) abandoned old views for the new. 8. "Divine Library" (Cf. LOT xv. f.) 9. (a) Speaking of extreme men as if fair representatives of modern scholars. (b) That it indicates very great ignorance or very great disingenuousness. 10. Most assuredly; but one may be on guard against error yet not object to acceptance of truth. 11. By refusing to believe anything but what we *like* to believe. 12. These men free from traditional notions and indifferent to good opinion of religious community. 13. Not more so than that bad men using their eyes should see what good men fail to see who think it a duty *not* to use theirs. 14. Does not. Nothing is true because believed, nor false because disbelieved. For example, long-continued universal Atheism would not prove non-existence of God. 15. Does not show beliefs of past to be all true, and growing beliefs of present, untrue. Promise was to be with Church always, not merely for certain centuries. 16. It has pleased God to reveal truths even of great moment very gradually. 17. Not as to *fact*, but as to *form* of revelation (LOT xv). 18. We are not competent to judge what kind of Bible would best serve God's purpose.

Yet "for centuries we have settled in our own minds, and (one might almost say) have dictated to the Almighty, what kind of a Bible He *must* have given us, what kind of a Christ He *must* have sent us, instead of carefully and patiently investigating the actual characteristics of the inspired writings which have come down to us, and of the incarnate Son whom they make known to us. We are wandering into a region in which human logic is no safe guide, when we say that the Bible is the word of God, and therefore *cannot* have this or that mark of imperfection." *Plummer* in E (4) iv. 12.

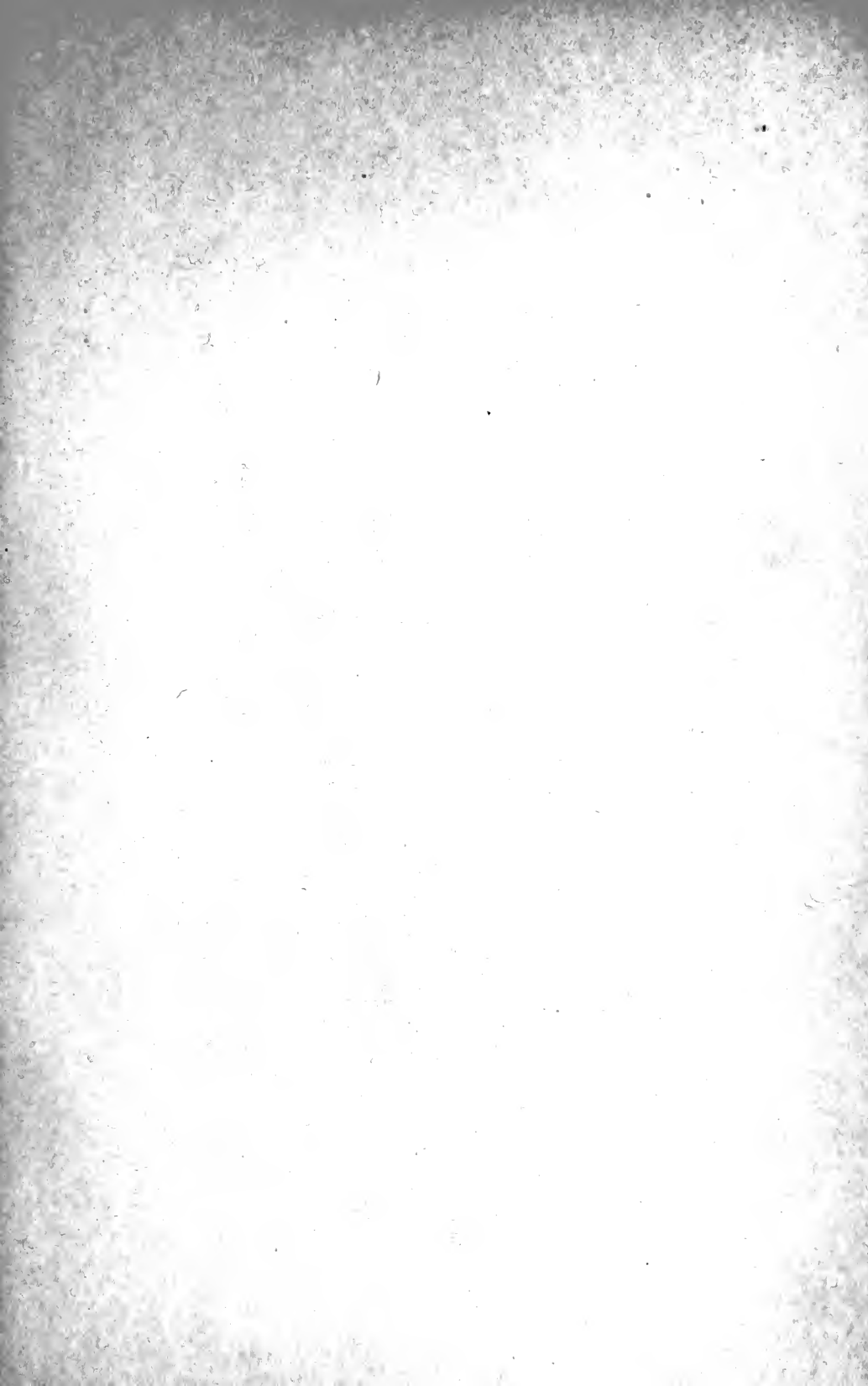
See on *Interpretation of O.T.*, BW v. 88 ff.; *Uniqueness of O.T. Hist.*, 81 ff.; *Chronol. of O.T. Liter.* v. 290 ff.; *O.T. & N.T.*, 401 ff.; *What Higher Crit. is not*, vi. 22 ff, 189 ff, 351 ff; *Proper Attitude towards H.C.*, 81 ff.; *Functions of H.C.*, 224 f.; *Christ & the O.T.*, vii. 296 f., 307 f.











MAR 25 1900



LIBRARY OF CONGRESS



0 029 822 271 1